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A

SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Goſpel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Pariſh Church of ST. MARY-LE-BOW,

On FRIDAY *February* 21, 1777.

By the Moſt Reverend Father in God,

WILLIAM Lord Archbiſhop of YORK.

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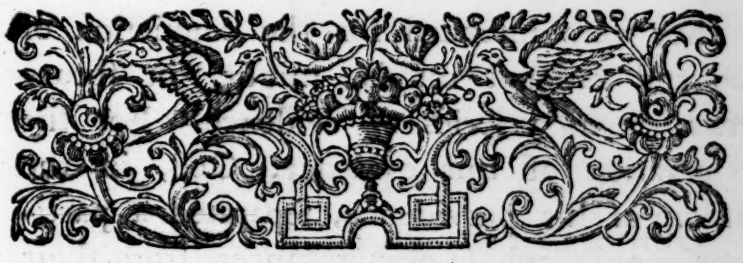
At the Anniverſary Meeting of the Society for the Propagation of the Goſpel in Foreign Parts, *in the* Veſtry-Room *of St.* Mary-le-Bow, *on* Friday *the 21ſt Day of* February, 1777;

AGREED, that the Thanks of the SOCIETY be given to his Grace the Lord Archbiſhop of *York*, for his Sermon preached this Day before the SOCIETY; and that his Grace be deſired to deliver a Copy of the ſame to the SOCIETY to be Printed.

Richard Hind, Secretary.



DANIEL vii. ver. 14.

And there was given him dominion, and glory, and a kingdom, that all people, nations and languages ſhould ſerve him: His dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed.

THE more early Prophecies, concerning the kingdom of our Saviour Chriſt, were delivered at a time, when the the deſcendants of Noah had occupied but a very ſmall part of the earth. As mankind encreaſed, and multiplied, thoſe prophecies were renewed; and became continually more diſtinct and ſpe-

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cific, referring to a variety of facts, which, as they were intended for the conviction of free and rational minds, might, in future times, form a ſeries of evidence. For the preſervation of this evidence, God, in the wiſdom of his providence, ſeparated a particular people, whoſe circumſtances, from their firſt ſeparation to the times we live in, are all miraculous.

Among the other events foretold, was the riſe of four great empires, within the limits of all which the Jews, by the ſituation of the country, which God's particular providence had allotted to them, were comprehended. By all theſe revolutions the temporal intereſts of the Jews were much affected. It was of courſe impoſſible, that ſuch events ſhould paſs, without leaving ſtrong and laſting memorials. To the Jews therefore they were properly made a ground of evidence, and as ſuch foretold to them.

After thus diſtinguiſhing, by the moſt intereſting events, the courſe of human affairs through a long ſucceſſion of ages, and giving thoſe great land marks which could not be miſtaken, the prophecies of all periods agreed in foretelling another event more important

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and extraordinary than the reſt; and in raiſing the thoughts of the Jews, to the expectation of a fifth kingdom, which was to be different in it's nature from all the other, and, what was ſtill more particular, was to take it's riſe among themſelves.

But the Jews were carnal-minded, they ſavoured not the things that be of God, but thoſe that be of men. They miſapprehended the nature of that kingdom; and were looking for temporal power. The apoſtles themſelves, with all their advantages, were not eaſily freed from the entanglement of popular error. But it was ſoon underſtood, that Chriſt's kingdom is ſpiritual; and, as a ſpeculative point, it is now ſo received. I do not know that, as an opinion, it has been diſputed, except it was by ſome ignorant fanatics of the laſt age. But, notwithſtanding all that is here admitted, I am exceedingly miſtaken, if when we examine the actions of ſects and parties, and even the reaſonings of many writers, upon queſtions of the firſt importance to ſociety, we do not diſcover that the minds of men are ſtill under ſome miſconceptions of that fundamental truth.

To theſe miſconceptions I would aſcribe the quick growth of eccleſiaſtical tyranny, and

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eſpecially that enormous fabric of the Papacy, which was raiſed ſo high, as to affect the growth of every thing which was planted under it's ſhadow. To theſe I would aſcribe moſt of the calamities, with which mankind has been haraſs'd for ſo many centuries, the cruſades againſt infidels and diſſenting Chriſtians, the devaſtations and maſſacres, and that cauſe of them all, the received doctrine of the lawfulneſs of perſecution, in the cauſe of God. This was one of the worſt corruptions of Popery; the reformers ought to have abandoned it with the reſt. They however thought it neceſſary to their own ſyſtem; they took it with them, and ſoon found it an uneaſy companion.

One fatal conſequence was, that the miſchief ended not with the temporary miſery, which it inflicted; but it has conſtantly furniſhed the moſt colourable and moſt popular ground to the objections of infidelity. Thoſe enormities, which in truth and juſtice ought to have been traced to a deviation from the firſt principles of the Chriſtian faith, are repreſented as belonging to our religion itſelf. And Chriſtianity has been arraigned for giving ſupport to tenets, which, as being utterly inconſiſtent

inconſiſtent with it's genuine doctrines, humility, forbearance, and charity, it uniformly condemns.

But the miſtaken conceptions concerning the nature of Chriſt's kingdom, were not confined to the abuſe of power. The ſame unfortunate operation may be diſcovered in the conduct of ſubordinate ſects, whoſe practices have ſeldom eſcaped the tincture of faction. If the liberty which they called for, had meant liberty, they were ſurely juſtified; but it meant dominion. They were rarely ſatisfied with the permiſſion to worſhip God in quietneſs and meekneſs; but were making pretenſions, which the conſtitutions of their country could not admit; and therefore many of the puniſhments which they ſet forth, as ſufferings for conſcience ſake, were really for offences againſt the law of the community.

It may be ſaid indeed, even of the church of England, that at certain periods, ſome of it's rulers have unhappily partaken of that violence, with which the civil affairs of our country happened then to be conducted. But we ſhall not aſſume too much, if we are bold to aſſert, that this church was founded with deliberation, ſobriety and prudence; that it's

eſtabliſhment

eſtabliſhment was not attended with thoſe tumults, which accompanied the reformation in moſt other countries. That it has always had leſs of a perſecuting ſpirit, than perhaps any other; that it has for a long time been in acknowledged poſſeſſion of that glory; and if I know any thing of it's preſent temper, it's principles are governed by a perfect charity towards all who diſſent from it. Whether it has received by the ſame meaſure with which it has dealt, is a conſideration not unſuitable to the buſineſs of this meeting.

To the other bad effects which ariſe from miſtaken notions of Chriſt's kingdom, may be added thoſe wandrings of curious and unſettled minds, upon queſtions which really do not concern us; to whom it might be enough to ſay, how dangerous it is to be buſy in exploring thoſe things, which it is a part of God's providence to keep concealed.

Among theſe unprofitable reaſonings, may be numbered the enquiries whether before the concluſion of things, all mankind are to be real Chriſtians, or whether they are only to profeſs Chriſtianity; together with the ſceptical arguments founded on the inadequate progreſs, which the Chriſtian profeſſion may

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ſeem to have made; and the defection of many large countries, where it was once eſtabliſhed.

Theſe reaſonings have been uſually preſumptuous, both as ſearching into the hidden things of God, and as implying a diffidence of his promiſes. But theſe likewiſe ſeem to be derived from an erroneous apprehenſion of the Meſſiah's kingdom, and from their having confounded the dominion of Chriſt, which is over the heart and the mind, with things that are indeed very different, Chriſtian ſovereignty, Chriſtian eſtabliſhment, and the formal profeſſion of the goſpel religion.

The dominion of Chriſt applies to the inward man; the diſorders which it is to ſubdue, are thoſe of the ſoul; the happineſs, which it promiſes, is, either that of another life, or tends to mental ſatisfaction in this. It cannot be impreſſed or defeated, by any earthly power; as no force can increaſe or diminiſh the purity of an enlightned conſcience.

As to eſtabliſhment and profeſſion, they are involved in worldly things; whoſe nature it is to be ſubject to decay. The nations, whoſe happineſs it has been to receive the goſpel lights, have the election between good and

evil; they have paſſions and appetites, as well as rational minds. Their religion muſt therefore be received unequally. Thoſe who have the ſtricteſt ſenſe of it, are ſtill in the ſame ſociety with others, who care not for theſe things, and who perhaps live without a God in the world. From theſe men therefore they are liable to injury, as well as from the ordinary attacks of other nations.

They are of courſe ſubject to all thoſe accidents, by which human affairs are governed. The contrary could not obtain, without a miraculous interpoſition. Unleſs therefore human agency ſhould be abſolutely controuled, religion may be extinguiſhed, where it once abounded; and may exiſt very imperfectly, where the profeſſion of it is moſt entire. It may flouriſh under oppreſſion, and fall away under a courſe of worldly proſperity.

If religion then is of a nature ſo entirely different from our worldly concerns, has it therefore no connexion with them, and it is ſo pure as to avoid their intercourſe? There have been ſuch tenets; but they do not belong to rational Chriſtianity. Religion has the world for the theatre of it's action, and is as intimately

intimately connected with it, as the ſoul is with the body.

Or is it ſo ſufficient, as to rely upon it's own energies, and to reject the aſſiſtance of civil authority? We are not ſo preſuming. We have no right to expect any miraculous aſſiſtance. We conſider the propagation of our religion as a duty, not only belonging to common charity, but eſpecially enjoined by our Saviour himſelf. And if it is a duty, it muſt, like all other duties, owe it's operation and effect, to ſuch honeſt means as human prudence may ſuggeſt. When it is ſaid, be ye harmleſs as doves; it is alſo ſaid be ye wiſe as ſerpents. Foreſight and diſcretion are proper inſtruments in this warfare, though violence and injury are not.

However powerful the goſpel truths may be, yet ſome proviſion is neceſſary to procure them a hearing; ſources muſt be opened; channels muſt be cleared; and a ſecurity muſt be had againſt interruption and oppreſſion. Some aſſiſtances therefore are reaſonably expected; and it is the buſineſs of the ſtate to provide them. For this is more than a private concern. They are ſhallow politicians, who are not convinced, that religion not only enſures the way

to our future happineſs, but where it is preſerved untainted by the corruptions of the heart which lead to vicious gratifications, and the diſtempers of the mind, which are ſcepticiſm and fanaticiſm, it promotes, by a neceſſary operation, the vigour and ſtrength, as well as the peace and harmony of ſociety.

If we conſider the condition of thoſe who ſit in darkneſs, it will appear no trifling benefit, if by our zeal we may enable them to be no longer under the dominion of their luſts; to have a clearer view of their relative duties; and the obligations on which thoſe duties are founded; to find new aids in the performance of them, from thoſe hopes and fears which are held forth to them; and when they are oppreſſed by a conſciouſneſs of their weakneſs, or the terrors of their former guilt, to find comfort in the precious blood of the lamb, who was foreordained, before the foundation of the world, and who gave himſelf as a ranſom for all.

With theſe views, and upon theſe principles, our ſociety was eſtabliſhed, in a period as favourable to civil liberty, and to the general intereſt of mankind, as any in the Britiſh

tiſh annals; in the reign of our deliverer king William.

The words of the charter ſet forth, that for lack of ſupport and maintenance of miniſters, many of the king's ſubjects in America wanted the adminiſtration of God's word and ſacraments, and ſeemed to be abandoned to atheiſm and infidelity.

At that time one half of the inhabitants were ſaid to be of the church of England, and excepting Virginia and Maryland, throughout the whole continent they had only five churches. The number is now encreaſed to ſome hundreds, chiefly by the exertions of private charity, beſides the proviſion for itinerant miniſters, for ſchool-maſters, and catechiſts.

It was uſed to make a pleaſing part of our buſineſs, and very comfortable to hearts which are ſenſible to ſuch impreſſions, to hear the accounts of new churches, and new congregations, the encreaſing numbers of communicants, the adult ſavages and negroes which were inſtructed for baptiſm, and the proſpect of ſucceſsful miſſions among the Indian tribes. But we have had a ſad reverſe. Let us not now boaſt of theſe ſucceſſes, though the perform-

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ance of a duty cannot be without a comfort. Thoſe ſucceſſes ſoon gave apprehenſions to ſuch as meant not peace, and were among the firſt cauſes of our calamity. The ſatisfaction and joy which we uſed to feel is now turned to lamentation. Our hearts are full of heavineſs, even as the heart of one who mourneth for his mother. It is painful to remember the relations which theſe two laſt years have brought us. The horrid ſufferings of our brethren the laity. Confiſcations and impriſonments univerſally inflicted, for no other offence, but that of being quiet and dutiful ſubjects. And the miniſters of our church purſued with a licentiouſneſs of cruelty, of which no Chriſtian country can afford an example, the neighbouring ſavages perhaps may. But I will leave this topic. It is too melancholy. I will leave it on another account; it may excite too much of that reſentment, which it is the buſineſs of religion to moderate, though not to extinguiſh.

Avoiding therefore both paſſionate exceſſes, and unprofitable ſorrows, let us look rather towards a correction of the evil, and in our way to that, let us conſider by what probable cauſes

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our religious and civil intereſts in America are reduced to this calamitous ſituation.

Of theſe cauſes, I am afraid that too many may be charged to miſtakes or inattentions in government; perhaps in every government that has ſubſiſted ſince the colonies were firſt eſtabliſhed. Whatever there is of that ſort, is a fitter ſubject for each man's particular reflexion, than for a public diſcuſſion in this place. It will be more ſuitable as well as more profitable to us at this time, to conſider whether the evil may in any part be aſcribed, to the preſent ſtate of our morals and opinions.

A fair eſtimate of the firſt, might probably enable us to account for the latter. But however applicable to the occaſion ſuch a diſquiſition may be, it is more than I can now attempt.

I ſhall content myſelf therefore with making a ſhort obſervation upon ſome looſe opinions, which have been lately current on two very important ſubjects, religious and civil liberty.

It has been the practice of ſectaries to claim much more, than they are diſpoſed to give; and ſome, who when poſſeſſed of power, uſed it ſufficiently, have afterwards made pretenſions to an unreſtrained right of preaching and propagating their opinions. How theſe pretenſions

ſions are founded, it may be difficult to ſay, except it be on ſome miſtaken texts of ſcripture, which apply to the obſervance of the Jewiſh ritual, but are now made to carry a releaſement from the law of the ſtate, under a notion of Chriſtian liberty. It is true that the ſecret intercourſe between a man's ſpirit and his creator, excludes all foreign cognizance. But it is not ſo when ſects are formed, aſſemblies convened, a diſtinct ſyſtem of doctrines framed, and men appointed to propagate them.

In this ſtate of things, every legal government by it's inherent right of providing for it's own ſafety, is juſtified in enquiring what thoſe doctrines are. They may be immoral, they may be ſeditious, they may be ſubverſive of ſociety itſelf. It was a favourite doctrine in the laſt century, that dominion is founded in grace. Thoſe therefore who were pleaſed to call themſelves the ſaints of the earth, thought they had a good right to all the power, and all the property in the univerſe.

The hiſtory of fanaticiſm will furniſh many ſuch examples.

The truth is, that in our frail and fallible condition, even religion can with difficulty keep

keep itſelf undefiled from the world. It gathers ſome impurities in it's paſſage. When a ſect therefore is eſtabliſhed, it uſually becomes a party in the ſtate; it has it's intereſts; it has it's animoſities; together with a ſyſtem of civil opinions, by which it is diſtinguiſhed, at leaſt as much, as by it's religious. Upon theſe opinions, when contrary to the well-being of the community, the authority of the ſtate is properly exerciſed.

The laws enacted againſt Papiſts, have been extremely ſevere; but they were not founded on any difference in religious ſentiments. The reaſons upon which they were founded, are purely political.

The Papiſts acknowledged a ſovereignty different from that of the ſtate; and ſome of the opinions which they maintained, made it impoſſible to give any ſecurity for their obedience. We are uſually governed by traditional notions, and are apt to receive the partialities and averſions of our fathers: but new dangers may ariſe; and if at any time another denomination of men ſhould be equally dangerous to our civil intereſts, it would be juſtifiable to lay them under ſimilar reſtraints.

Upon theſe ſubjects Chriſtianity has made no alteration; it has left the ſyſtems of civil polity, and the duties annexed to them, exactly as they were before. Our Saviour's diſcourſes all related to the actions of private men, and the goſpel was equally given, to the Jew and to the Gentile, to the bond and to the free.

Let Chriſtianity therefore be ſpared; it lends no aid to theſe extravagancies, any more than to thoſe on the general ſubject of civil liberty.

It is the uſual artifice of faction to look for ſomething colourable, by which the ignorant and unwary may be deceived, and this is commonly effected, by the adoption of a falſe, or the miſapplication of a true principle.

What is aſſumed upon the preſent occaſion, is the glorious nature of liberty. Of this there can be no queſtion; and I hope, that no times will be ſo wretchedly debaſed, as to make it a queſtion in this free country. It is certainly the firſt and moſt valuable of all human poſſeſſions. It realizes and ſecures all the reſt; and by thoſe, who are in the enjoyment of it, ought to be maintained at all hazards. But it remains to be ſettled; wherein does it conſiſt?

conſiſt? I have ſometimes thought it a misfortune, that a thing ſo valuable and important, ſhould have no word in our language to expreſs it, except one which goes to every thing that is wild and lawleſs.

If therefore we would avoid abuſing our underſtanding with the ideas of ſavage liberty, which have no place in regulated ſociety, we ſhould uſe it with an addition, ſuch as legal, or civil liberty. It ſeems to conſiſt, in a freedom from all reſtraints, except ſuch, as eſtabliſhed law impoſes, for the good of the community, to which the partial good of each individual is obliged to give place.

As there are in the nature of things, but two ſorts of government; that of law, and that of force; it wants no argument to prove, that under the laſt, freedom cannot ſubſiſt. If it ſubſiſts therefore, it muſt be under law; and of neceſſity that law muſt be ſupreme; for if it is not ſupreme, it's power muſt be abridged by it's enemy, force. The foundation therefore of legal freedom, is the ſupremacy of law. It has been acknowledged as ſuch, by all common-wealths from the beginning of the world; as the only power which can protect our rights from their natural adverſaries,

deſpotiſm and anarchy. Theſe indeed have uſually gone together, for no anarchy ever prevailed, which did not end in deſpotiſm.

The paſſions of men are reſtleſs and enterprizing, the occaſions which time may preſent to them are innumerable, and the poſſible ſituations of things much more various, than any wiſdom can foreſee. But the ſupremacy of law is a ſteady and uniform rule, to which thoſe, who mean well, may in all circumſtances ſafely adhere.

To thoſe indeed, who mean delinquency, it is not very favourable. This they were aware of, and have therefore ſubſtituted another rule, by which every man's humour or intereſt is to be made the meaſure of his obedience.

By this ſyſtem of political rights, ambition, revenge, envy, and avarice, with the other bad paſſions, the controlling of which is the very intent and meaning of law, are all let looſe; and thoſe dear intereſts, for the protection of which we truſt in law, are at once abandoned to outrage.

It is wonderful that ſo weak a ſyſtem ſhould find ſtability, even in popular madneſs. It is wonderful that extreme folly ſhould not be more

more innocent. But it is moſt wonderful that thoſe who have any thing to loſe, ſhould adopt ſuch a ſyſtem.

Do they hold their diſtinctions and fortunes by any other tenure, than that of law? and will they put them to the hazard, for the chance of gaining ſomething better in the uproar?

This would be a more deſperate ſpecies of gaming, than any other which is known, even in theſe times. But nothing is too mean for the uſes of parties, eſpecially as they are now conſtituted. Parties once had a principle belonging to them, abſurd perhaps, and indefenſible, but ſtill carrying a notion of duty, by which honeſt minds might eaſily be caught.

But they are now combinations of individuals, who inſtead of being the ſons and ſervants of the community, make a league for advancing their private intereſts. It is their buſineſs to hold high the notion of political honour. I believe and truſt it is not injurious to ſay, that ſuch a bond is no better than that, by which the loweſt and wickedeſt combinations are held together; and that it denotes the laſt ſtage of political depravity.

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There is another point, in the clearing of which the common cauſe of legal freedom is intimately concerned. Thoſe, who maintain theſe doctrines, juſtify themſelves by the glorious revolution. Are the caſes in any view ſimilar? Or did the leaders in that great buſineſs act upon principles ſuch as theirs? Many went into that enterprize, who were of different complexions and characters, and with very different deſigns, and motives. Some who but little before, when they thought it their intereſt, were ready enough to have betrayed the conſtitution. But the beſt and honeſteſt among them ſtood forth avowedly, as ſupporting the ſupremacy of law. Have theſe men done the ſame? or have they not, in every ſtep of the American conteſt, aſſailed and inſulted it? They have maintained, that a charter which iſſues from the king's ſole pleaſure, is valid againſt an act of parliament. They have maintained, that a king of England has the power to diſcharge any number of his ſubjects that he pleaſes, from the allegiance that is due to the ſtate.

They uſed their beſt endeavours, to throw the whole weight and power of the colonies into the ſcale of the crown; but we thank God's

God's good providence, that we had a prince upon the throne, whoſe magnanimity and juſtice were ſuperior to ſuch temptations. Of thoſe men therefore they have taken the name, but not the principles, and have ſo far aſperſed their memory.

My ſubject, I hope, will excuſe me, for the notice I have taken of theſe miſchievous opinions. I conſider them, as relating, not indeed to the rebellion itſelf, for that reſts upon wickedneſs only, but to the ſpecious fallacies, by which it is ſo ſhameleſſly defended.

This diſcourſe has, I am afraid, been already lengthened beyond the uſual limits. I ſhall therefore add but very little more. I wiſh it could be in comfortable words, that thoſe who have been patient in tribulation, might likewiſe rejoice in hope. Our proſpects indeed have long been dark. We may now perhaps diſcover a ray of brightneſs; but for the continuance and encreaſe of it we muſt rely on the wiſdom of our governors; in confidence that neceſſity will at laſt provide thoſe remedies, which foreſight did not: that the dependance of the colonies may be no longer nominal; and for our ſpiritual intereſts, we hope the reaſoning, which was ſo juſt in the caſe

caſe of Canada, that if you allowed their religion you muſt allow a maintenance for their clergy, will be thought at leaſt equally ſtrong, when it pleads for our own church: that thoſe who are diſpoſed to worſhip God in peace and charity, may be thought entitled to a regular and decent ſupport for their miniſters; that they may not continue to want the important office of confirmation, without the benefit of which even a toleration is not complete; and that thoſe who have a call to the miniſtry, may not be obliged to ſeek ordination, at an expence which is very grievous, and with the hazards of a long voyage, which has been already fatal to many of them. We have ſurely a right to expect, that the only eſtabliſhed church, ſhould not, againſt all example, remain in a ſtate of oppreſſion; and that whatever encouragements may be afforded, they ſhould rather be for the profeſſing it, than againſt it.

As to what relates to the delinquents, we for our parts, ſhould wiſh to ſay, Go and ſin no more. But the intereſts of great ſtates require ſecurities that are not precarious.

Our chief reliance however muſt always be on the mercies of God, who has already ſo often

often interpoſed with mighty deliverances in behalf of this church and nation; that He, of whoſe providence it is the diſtinctive character, to produce harmony and order out of apparent confuſion; to whoſe eternal mind futurity is always preſent; and who from the beginning of time, has ſo directed the blind operations of ſinful men, that they ſhould all contribute to the ſhining forth of that light which was to lighten the Gentiles, may now alſo, by the excellency of his power, make the ſweet water to flow from bitter fountains, and, even in our preſent diſtreſſes lay the foundation of our future tranquillity.

To him we offer up our humble and fervent prayers, that he may once more comfort his people; that the hearts of the froward may be turned; and the diſobedient brought to the wiſdom of the juſt. *Amen.*

An ABSTRACT of the

CHARTER,

And of the Proceedings of the SOCIETY for the Propagation of the Goſpel in Foreign Parts, from the 16th Day of *February*, 1776, to the 21ſt Day of *February*, 1777.

KING *William* III. of Glorious Memory, was graciouſly pleaſed, on the 16th of *June*, 1701, *to erect and ſettle a Corporation with a perpetual ſucceſſion, by the name of* THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; *for the receiving, managing, and diſpoſing of the contributions of ſuch perſons as would be induced to extend their charity towards* the Maintenance of a Learned and an Orthodox Clergy, *and the making of ſuch other proviſion as might be neceſſary for the Propagation of the Goſpel in Foreign Parts, upon information, that in many of our Plantations, Colonies, and Factories beyond the ſeas, the proviſion for Miniſters was mean, and many other of our ſaid Plantations, Colonies, and Factories, were wholly unprovided of a maintenance for Miniſters, and the public Worſhip of God; and that, for lack of ſupport and maintenance*

of ſuch, many of his loving ſubjects wanted the adminiſtration of God's word and ſacraments, and ſeemed to be abandoned to Atheiſm and Infidelity, and others of them to Popiſh ſuperſtition and idolatry.

The Society was compoſed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of ſeveral other Lords, and eminent perſons in the State, with a power to elect ſuch others to be Members of the Corporation, as they, or the major part of them, ſhould think beneficial to their charitable deſigns; and they immediately applied themſelves with great zeal and alacrity to the good work; and after adjuſting preliminaries in the choice of Officers, and ſettling ſtanding orders and rules for their more regular proceeding, they ſubſcribed every one of them according to their ſeveral ranks and diſpoſitions, an annual ſum to be paid to their Treaſurer, for the general uſes of the Society; and choſe new Members, and gave out deputations according to the powers in the Charter, to receive and collect the donations of all charitable and well-diſpoſed perſons towards this moſt pious deſign: And thro' an eſpecial bleſſing, *this work of the Lord hath* hitherto *proſpered in their hands.* Many more than one hundred and forty thouſand of our own people, infants and adults, and many thouſands of *Indians* and *Negroes*, have been inſtructed and baptized into the true faith of our Lord Jeſus Chriſt; and more than one hundred

hundred and ſixty thouſand volumes of bibles and common prayer books, with other books of devotion and inſtruction, together with an innumerable quantity of pious ſmall tracts, have been diſperſed in foreign parts; and there is now a very hopeful and improving appearance of religion in the public worſhip of God, according to the liturgy of the Church of *England*, in a great number of churches in our plantations in *America*, by the means, and through the procurement, of this Corporation.

The Charter directs the Society to give an annual account to the Lord High Chancellor, the Lord Chief Juſtice of the *King's Bench*, and the Lord Chief Juſtice of the *Common Pleas*, of the ſeveral ſums of money by them received, and laid out, and of the management and diſpoſition of the revenues of the Corporation: This is punctually done, and the Society annually make public an Abſtract of them and their proceedings. Therefore the Society now return their moſt hearty thanks for the particular benefactions which were received in the year 1776, *viz.*

	l.	*s.*	*d.*
The legacy of the Rev. Dr. *Eyre*, by his Executor *Robert Eyre*, Eſq; - - - -	100	0	0
From the Rev. Mr. *Strong* of *Fairway*, in the County of *Armagh*, *Ireland*,	10	10	0

From

From the Rev. *Edward Harriott* of *Helmdon*, in *Northamptonſhire*,	1	1	0
Samuel Langton, Eſq; -	3	3	0
Miſs *Elizabeth Langton*, -	1	1	0
Mrs. *Langton*, - -	2	2	0
The legacy of *Catharine Bedingfield*, late of the city of *Bath*, Spinſter, by her Executor *John Jeffreys*, Eſq; -	100	0	0
From a Gentleman unknown, by the Rev. Mr. *Morice*,	1	1	0
a Lady unknown, by ditto, -	0	10	6
The legacy of *Margaret Deer*, by her Executrix *Dorothy Woodford*, — —	30	0	0
The legacy of the late *Barlow Trecothick*, by *James Trecothick*, Eſq; — —	200	0	0
From the Hon. Mrs. *George Talbot*, her annual Subſcription, — —	5	5	0
Thomas Barker, Eſq; *Lindon*, *Rutland*, —	2	2	0
Mrs. *Barker*, junior, -	0	10	6
The legacy of the late Right Hon. the Earl of *Radnor*,	100	0	0
From *Richard Burgh*, Eſq; of *Coventry*, - -	1	1	0
Mrs. *Hanmer*, by Mr. *Hetherington*, - -	5	5	0

From

From the Rev. Dr. *Fountayne*, Dean of *York*, -	24	19	0
The Rev. Mr. *Jane* of *Iron-Acton*, *Glouceſter-ſhire*, - -	2	2	0
The Hon. and Rev. Dr. *George Talbot*, -	100	0	0
Robert Pope Blachford, Eſq; -	1	1	0
The Rev. Mr. *Troughear Holmes*, - -	1	1	0
The Rev. Mr. *Walton*, Rector of *Brixton*, -	1	1	0
The Rev. Dr. *Walker*, Rector of *Mottiſton*,	1	1	0
The Hon. *Thomas Fitz-maurice*, - -	1	1	0
David Urry, Eſq; - -	1	1	0
Robert Worſley, Eſq; - -	0	10	6
The Rev. Dr. *Jefferſon*, Vicar of *Carriſbrook*,	1	1	0
a Perſon unknown, by *E. W.* -	5	5	0
The Rev. Mr. *Farrer* of *Warmington*, *Oxford-ſhire*, -	1	1	0
Mrs. *Eleanor Frere*, -	1	1	0
The Rev. Mr. *Nowell*, *per* Meſſrs. *Hoare*, -	20	0	0
Mrs. *Suſannah Mathew* of *Weſtham*, -	1	1	0
a Lady unknown, by the Rev. Mr. *Broughton*,	40	0	0

From Mr. *James Preſton*, (his annual Subſcription)	2	2	0
The Dowager Lady *Iſham*, -	2	2	0
The legacy of the late Dr. *Bolton*, Dean of *Carliſle*, -	20	0	0
From *W. W. W.* - -	2	2	0
Mrs. *Elizabeth Torriano*, -	5	5	0
a Perſon unknown, by *E. W.* - -	5	5	0
a Perſon unknown, -	3	3	0
Lady *Shadwell*, - -	2	2	0
The legacy of *Richard Iſaac Starke*, by his Executors Meſſrs. *Smith* and *Provoſt*,	2000	0	0
Intereſt due thereon, - -	140	0	0
The legacy of *Edward Price*, by his Executors Meſſrs. *Way*, *Green* and *Bull*, -	50	0	0
The legacy of *Timothy Ravenhill* the younger, by his Executrix *Elizabeth Ravenhill*, -	50	0	0
From a Lady unknown, by Mr. *Alexander Roſs*,	10	0	0
Samuel Langton, Eſq; of *Scremby* in *Lincolnſhire*,	2	2	0
a Gentleman of *Lowth* in *Lincolnſhire*, by his friend in *London*,	2	2	0
The legacy of *Ann Loggin*, by the Rev. Mr. *Caſwell*, -	20	0	0

From

From the Executors of the late *Peter Bataille*, Eſq; being a part of the reſidue of his Eſtate, -	14	0	0
The Rev. Mr. *Marian Feaver*, - -	1	1	0
Mrs. *Palmer*, - -	2	2	0
Mrs. *Barker* ſenior, of *Lyndon, Rutland*,	1	1	0
Mrs. *Sarah Barker*, -	0	10	6
Mrs. *Elizabeth Barker*, -	0	10	6
Mrs. *Ann Barker*, -	0	10	6
Mrs. *Harte*, - -	2	2	0
Mrs. *Eleanor Frere*, -	1	1	0
Mrs. *Ann Cary* of *Briſtol*, -	2	2	0
E. W. - -	5	5	0
William Pocock, Eſq; - -	2	2	0
The Rev. Mr. *Harriott* of *Helmdon, Northamptonſhire*, -	1	1	0
Mr. *Wilſon*, - -	2	2	0
Sum total	£ 31	18	14	0

Theſe legacies and benefactions, together with fourteen pounds fourteen ſhillings, paid at the entrance of new members, amounting to the ſum of three thouſand one hundred and thirty-three pounds, eight ſhillings, are the whole of the caſual income of the Society, for the year 1776; all which, and a much larger

ſum, amounting in the whole to the ſum of four thouſand two hundred and eighty-three pounds, ſeventeen ſhillings and two pence, has been expended in ſalaries, gratuities to miſſionaries, and other incidental charges, and for books ſent by the Society to North America.

The Names of the Society's Miſſionaries, Catechiſts and School-maſters, with their reſpective ſalaries, are as follow:

	Newfoundland.	Annual Salaries. £.
1	Mr. *Langman*, Miſſionary at St. *John's Town*,	50
2	Mr. Miſſionary at *Trinity Bay*,	50
3	Mr. *Balfour*, Miſſionary at *Harbour Grace* and *Carboneer*,	50
4	Mr. School-maſter at *Harbour Grace*,	10
	Nova Scotia.	
5	Dr. *Breynton*, Miſſionary at *Halifax*,	70
6	Mr. *Peters*, School-maſter at *Halifax*,	10
7	Mr. *Wood*, Miſſionary at *Annapolis Royal*, and *Granville*,	70
8	Mr. *Barwick*, School-maſter at *Annapolis*,	10
9	Mr. *Fiſher*, School-maſter at *Granville*,	10

10 Mr. *Peter Delaroche*, Miſſionary to the *French*, *Germans*, and *Engliſh*, at *Lunenburgh*, - - - } 70

11 Mr. *Bailly*, School-maſter to the *French* at *Lunenburgh*, —— } 15

12 Mr. *Neuman*, School-maſter at *Lunenburgh*, — — } 10

13 Mr. *Bennett*, Miſſionary at *Horton*, *Windſor*, *Newport*, *Falmouth*, and *Cornwallis*, } 70

14 Mr. *Cornelius Fox*, School-maſter for *Horton* and *Cornwallis*, —— } 10

15 Mr. *Eagleſon*, Miſſionary in the County of *Cumberland*, —— } 70

16 Mr. *Porter*, School-maſter at *Cumberland*, — — } 10

17 Mr. *Ellis*, Itinerant Miſſionary in *Nova Scotia*, — — } 50

New England.

Province of New Hampſhire.

18 Dr. *Mather Byles*, Miſſionary at *Portſmouth*, — — —— } 50

19 Mr. , Itinerant Miſſionary in *New Hampſhire*, —— —— } 50

20 Mr. *Ranna Coffit*, Miſſionary at *Haverhill*, 25

21 Mr. *Samuel Cole*, School-maſter at *Claremont*, —— —— } 15

Province of Maſſachuſet's Bay.

22 Mr. *Bailey*, Itinerant Miſſionary at *Pownalboro'*, &c. —— —— } 50
23 Mr. Miſſionary at *George Town*, and places adjacent, on *Kennebeck* river, —— —— —— } 40
24 Mr. *Wiſwall*, Miſſionary late at *Falmouth* in *Caſco Bay*, —— —— —— } 30
25 Mr. *Baſs*, Miſſionary at *Newbury Port*, 50
26 Mr. *Weeks*, Miſſionary at *Marblehead*, 50
27 Mr *Macgilchriſt*, Miſſionary at *Salem*, 50
28 Mr. *Serjeant*, Miſſionary at *Cambridge*, 50
29 Mr. *Winſlow*, Miſſionary at *Braintree*, 60
30 Mr. Miſſionary at *Scituate* and *Marſhfield*, —— } 50
31 Mr. *William Clark*, Miſſionary at *Stoughton*, and *Dedham*, — } 20

Colony of Rhode Iſland.

32 Mr. *Fayerweather*, Miſſionary at *Naraganſet*, —— —— — } 50
33 Dr. *Henry Caner*, Miſſionary at *Briſtol*, 60
34 Mr. *John Graves*, Miſſionary at *Providence*, —— —— } 50
—— for officiating at *Warwick*, 15
35 Mr. *Taylor*, School-maſter at *Providence*, 10

Colony of Connecticut.

36 Mr. *Kneeland*, Miſſionary at *Stratford* and *Milford*, —— — } 50

37 Mr.

37 Mr. *Newton*, Miſſionary at *Ripton*, and *North-Stratford*, — — } 30
38 Mr. *Sayre*, Miſſionary at *Fairfield*, — 25
39 Mr. *Dibblee*, Miſſionary at *Stamford*, 50
40 Mr. *Mathew Graves*, Miſſionary at *New London* and *Charleſtown*, — } 60
41 Mr. School-maſter to the *Naraganſet Indians*, —— —— } 15
42 Mr. *John Beach*, Miſſionary at *Newtown* and *Reading*, —— — — } 50
43 Mr. *Hubbard*, Miſſionary at *New Haven* and *Weſt Haven*, —— } 40
44 Mr. *Gibbs*, Miſſionary at *Simſbury* and *Hartland*, — — — } 30
45 Mr. *Viets*, Aſſiſtant to Mr. *Gibbs*, 20
46 Mr. *Mansfield*, Miſſionary at *Derby* and *Oxford*, — — — — } 40
47 Mr. *Leaming*, Miſſionary at *Norwalk*, 50
48 Mr. *Richard Clarke*, Miſſionary at *New Milford*, *Woodbury*, *Kent*, *New Fairfield*, and *Sharon*, —— } 30
49 Mr. *Scovil*, Miſſionary at *Waterbury*, and *Weſtbury*, —— —— } 30
50 Mr. *Peters*, Miſſionary at *Hebron*, 30
51 Mr. *Samuel Andrews*, Miſſionary at *Wallingford Cheſhire*, *Meridan*, and *North Haven*, —— —— } 30
52 Mr. *Tyler*, Miſſionary at *Norwich*, 30
53 Mr. *Daniel Fogg*, Miſſionary at *Pomfret*, *Plainfield*, and *Canterbury*, —— } 30

New

New York.

54 Mr. *Cutting*, Miſſionary at *Hempſtead* on *Long Iſland*, —— —— 30

55 Mr. Miſſionary at *Huntingdon, Long Iſland*, — 40

56 School-maſter to the South of *Hempſtead*, —— — 10

57 Mr. Hunt, Miſſionary at *Rye*, — 40

58 Mr. *James Wetmore*, School-maſter at *Rye*, 10

59 Mr. *Charlton*, Miſſionary at *Staten Iſland*, 50

60 Mr. *Egberts*, School-maſter at *Staten Iſland*, 15

61 Mr. *Samuel Seabury*, Miſſionary at *Eaſt* and *Weſt Cheſter*, —— — 40

62 Mr. *George Youngs*, School-maſter at *Weſt Cheſter*, —— —— 10

63 Mr. *Doty*, Miſſionary at *Schenectady*, 40

64 Mr. Miſſionary at *Albany*, and to the *Mohawk Indians*, —— 50

65 Mr. *Oël*, Aſſiſtant in inſtructing the *Indians*, —— —— —— 10

66 Mr. *John Stuart*, Miſſionary to the *Indians* at Fort *Hunter*, —— —— 70

Paulus, an *Indian* Reader at *Conajoharee*.

67 Mr. *Colin M'Leland*, School-maſter at the *Mohawks*, - £.17 10 *s.*

68 Mr. *Edward Wall*, School-maſter at *Johnſtown*, —— £.17 10 *s.*

69 Mr. Miſſionary at *Newburgh*, 30

70 Mr. *Hildreth*, School-maſter at *New York*, and Catechiſt to the Negroes, —— 25

71 Mr.

71 Mr. *Beardſley*, Miſſionary at *Poghkeepſie*, in *Dutches* County, —— —— } 35

72 Mr. *Townſend*, Miſſionary at *Salem*, in *Weſt Cheſter* County, *Ridgfield* and *Ridgbury*, —— —— —— } 40

73 Mr. *Joſhua Bloomer*, Miſſionary at *Jamaica*, *Fluſhing* and *Newtown*, —— } 30

74 Mr. *Gideon Boſtwick*, Miſſionary at *Nobletown* and *New Concord*, to the Eaſt of *Albany*; and at *Great Barrington* and *Laneſboro'* to the Weſt of the *Maſſachuſet's*, —— —— } 25

75 Mr. *Luke Babcock*, Miſſionary at *Philipſburg*, —— —— } 30

76 Mr. Miſſionary at *Johnſtown*, —— — } 40

New Jerſey.

77 Dr. *Chandler*, Miſſionary at *Elizabeth Town*, 50

78 Mr. *Preſton*, Miſſionary at *Amboy* and *Woodbridge*, —— —— } 50

79 Mr. *Odell*, Miſſionary at *Burlington* and *Mountholly*, —— —— } 50

80 Mr. *Robert Blackwell*, Miſſionary at *Gloceſter* and *Waterford*, —— —— } 40

81 Mr. *Cooke*, Miſſionary at *Shrewsbury* and *Middletown*, —— } 60

82 Mr. *Iſaac Browne*, Miſſionary at *Newark*, 50

83 Mr. *Abraham Beach*, Miſſionary at *New Brunſwick* and *Piſcataqua*, — } 40

84 Mr.

84 Mr. *Stuart*, School-maſter at *Second River*, —— —— } 10
85 Mr. *Ayers*, Miſſionary at St. *Peter's Spotſwood*, and St. *Peter's Freehold*, } 40
86 Mr. *Panton*, Miſſionary at *Trenton* and *Maidenhead*, —— — } 30
87 Mr. *Frazer*, Miſſionary at *Amwell*, *Kingwood* and *Muſconetcunck*, —— } 40
88 Mr. *Uzal Ogden*, Miſſionary in the County of *Suſſex*, —— —— — } 30

Pennſylvania.

89 Mr. *Roſs*, Miſſionary at *Newcaſtle*, — 60
90 Mr. *Reading*, Miſſionary at *Apoquinimink*, 60
91 Mr. *Craig*, Miſſionary at *Cheſter*, — 60
92 ——— Miſſionary, at *Oxford*, — 50
93 Mr. *Currie*, Miſſionary at *Radnor*, 60
94 Mr. *Magaw*, Miſſionary at *Dover* and *Duck Creek*, —— —— } 40
95 Mr. *Thorn*, for officiating at St. *Paul's* and *Miſpillion*, — — } 10
96 Mr. *Tingley*, Miſſionary at *Lewes* in *Suſſex County*, at *Cedar Creek*, and at St. *George's* at *Indian River*, — } 40
97 Mr. *Barton*, Itinerant Miſſionary in *Lancaſter*, —— —— } 50
98 Mr. *William Graham*, School-maſter at *Lancaſter*, — — } 10

99 Mr.

99 Mr. *Daniel Batwell*, Itinerant Miſſionary in the Counties of *York* and *Cumberland*, —— —— } 50
100 Mr. *Murray*, Miſſionary at *Reading*, 40

North Carolina.

101 Mr. *Earl*, Miſſionary in *Chowan County*, 50
102 Mr. *Reed*, Miſſionary in *Craven County*, 50
103 Mr. *John Willes*, Miſſionary in *New Hanover County*, — — 30
104 Mr. *Pettigrew*, — —— 20

South Carolina.

105 Mr. *Samuel Frederic Lucius*, Miſſionary to the *Palatines*, —— } 70

Georgia.

106 Mr. *Seymour*, Miſſionary at *Auguſta*, 40
107 Mr. *John Holmes*, Miſſionary at St. *George*'s Pariſh, — — } 40

Muſquito Shore.

108 Mr. *Stanford*, Miſſionary, —— 70
109 Mr. *Poſt*, Catechiſt to the *Indians*, 40

Bahama Iſlands.

110 Mr. *Hunt*, Miſſionary at *New Providence*, —— —— } 66

111 Mr. *Moſs*, Miſſionary at *Harbour Iſland* and *Eleuthera*, —— —— } 60

112 Mr. *Lewis*, School-maſter at *Harbour Iſland*, —— —— — } 10

Africa.

113 Mr. *Philip Quaque*, Miſſionary, Catechiſt and School-maſter to the *Negroes* on the Gold Coaſt, — } 50

Barbadoes.

114 Mr. *Maſhart*, Catechiſt to the Negroes, and Mathematical Profeſſor, } 100

N. B. This ſalary is paid out of the produce of the plantation.

The Society allow ten pounds worth of books to each miſſion for a library, and five pounds worth of pious ſmall tracts to every new miſſionary, to be diſtributed among his pariſhioners, and other parcels of books, as occaſion requires. And as the Society generally receive from their miſſionaries regular accounts of their labours, and of the ſtate of their ſeveral miſſions, it is thought proper to publiſh the following abſtract of ſuch informations as were received from the miſſionaries and others in the year 1776, particularly with reſpect to the later eſtabliſhed miſſions.

New-

Newfoundland.

In the preſent deplorable State of our Plantations, little or no Correſpondence hath ſubſiſted between the ſociety and it's miſſionaries. In ſome provinces, their churches are ſhut up, the paſtors impriſoned, or driven from their flocks to places of greater ſecurity. Letters from the other provinces have miſcarried; and the greateſt part of thoſe few, that have reached the Society, for obvious reaſons contain little more than the number of births and burials.

Three letters have however been received from Newfoundland, one from Mr. Langman, and two from Mr. Balfour, the Society's miſſionaries at St. John's Town and Harbor Grace. The former of whom aſſures the Society, that the ſervice of the church is regularly performed every Sunday, there being prayers and a ſermon, in both parts of the day, excepting in the depth of the winter, when deep ſnows and very ſevere froſts indiſpoſe the people to a repeated attendance. And he hath the ſatisfaction to ſay, that many diſſenting families of different perſuaſions attend the church, and quietly join in the ſervice; and that ſome of them come regularly to receive the ſacrament at the uſual times of adminiſtring. The number of families, Engliſh and Iriſh, in St. John's, is about 150: The number of ſouls about 1150.

Since November 1775, he hath baptized 53 infants, 19 more than in the preceding year: Hath married 10 couple, buried 34 corpſes, and hath about 26 communicants.

Mr. Balfour in his firſt letter of November 15, 1775, acknowledgeth the good offices of the governor upon his entrance on his miſſion; and laments his inability of obtaining the uſe of his houſe, which hath been leaſed out 'till the June following the date of his letter. The ſame ſubject is reſumed in his letter of December 3, 1776, at which time he ſtill remained deſtitute of a houſe, and was threatened with a demand of rent for it whenever he ſhould get into poſſeſſion, although his right to it be indiſputable. He promiſeth to ſend the aſſignment of it to the Society for the uſe of their miſſionary, after which they will better judge of the meaſures proper to be taken in his behalf. The number of inhabitants, during the winter ſeaſon, is, as follows:—Proteſtants 5000. Papiſts 877. Communicants 150. Baptiſms 44. Marriages 12. Burials 10.

Nova Scotia.

Two letters have been received in the courſe of the year from the Society's very worthy miſſionary the Rev. Dr. Breynton, lamenting the unhappy ſituation of affairs in America; in conſequence of which many wealthy and loyal families have quitted New England, and in

in hopes of a ſafe retreat have taken up their reſidence at Halifax, thereby becoming a great acquiſition to the province, and a conſiderable addition to his congregation. For many of them, tho' Diſſenters in New England, have conſtantly attended the ſervice of the church, ſince their arrival at Halifax. The peculiar ſituation of thoſe unhappy fugitives, who had been obliged to leave their friends, part of their families, and moſt of their ſubſtance behind them, juſtly claimed all his attention; and from a principle of duty, he hath exerted himſelf in a ſingular manner, to ſoften and alleviate their baniſhment by every civility and conſolation in his power.

The labours of his function have alſo been greatly augmented by the breaking out of the ſmall pox. For upon the ſpreading of that diſtemper, ſo peculiarly fatal to Americans, he uſed his beſt endeavours to promote inoculation, preached a ſermon upon the occaſion, raiſed a ſubſcription towards inoculating the poor, and he flatters himſelf, hath been inſtrumental in ſaving many lives in the province; the example being now followed all over the colony; and the New England people, formerly the moſt averſe to inoculation, being now perfectly reconciled to it, and practiſing it with ſucceſs in every diſtrict. The number of births 143. Burials 157. Inhabitants, including the army, 5500.

Three

Three letters have been received from Mr. Bennett, the firſt dated November 13, 1775, the others dated Halifax, October 4, 1775, and June 5, 1776. In the firſt he writes, that he had before acquainted the Society with his appointment to the coaſt miſſion, and that they may depend upon a faithful diſcharge of his duty to the Indians and other inhabitants along the ſhore. At the time of his writing the ſecond letter, he was juſt returned from viſiting a part of the coaſt lying eaſtward of Halifax, where the people being numerous, and made up chiefly of ignorant Proteſtants and Papiſts, the utility of an itinerant miſſionary is very apparent. The care of the Indians alſo is an object that deſerves the attention of the ſociety He had long conferences with them by means of a very valuable youth, ſeventeen years of age, and ſon to Mr. Wally of Chedebacto, whoſe abilities, and perfect knowledge of the Indian language, render him a moſt uſeful interpreter. Mr. Bennett's notitia for the year 1775, is as follows:—At Windſor, Cummunicants 16. Baptiſms 18. Marriages 4. Burials 5.—At Newport, Communicants 9. Baptiſms 3. Marriages 2. Burials 1.—At Falmouth, Communicants 11. Baptiſms 6. Marriages 4. Burials 1.—At Cornwallis, Communicants 18. Baptiſms 21. Marriages 3. Burials 2.

He hath incloſed a liſt of ſuch places as a miſſionary can viſit along the ſhore, where he baptiſed 46 children, under twelve years of age.

His third letter gives an account of his having viſited the Indians by the direction of the governor, and aſſured them of protection and encouragement on their ſhewing their loyalty and attachment to government. He will viſit them again, as ſoon as his young interpreter is recovered from the ſmall pox; and hopes the change of his miſſion will meet with the Society's approbation.

The Society have no reaſon to doubt of Mr. Bennett's attention and diligence in the itinerant miſſion; but, inaſmuch as the exchange between Mr. Bennett and Mr. Ellis, and a diviſion of Mr. Bennett's former miſſion hath been made in expreſs contradiction to the repeated reſolutions of the Society, reſpecting that matter; the Society have thought proper to enforce thoſe reſolutions, under this reſervation however, that in caſe Mr. Ellis do take upon him the whole of Mr. Bennett's miſſion of Windſor, Cornwallis, &c. and Mr. Bennett confine himſelf to the duties of the itinerant miſſion, the exchange ſhall then be allowed of.

The Society have received from Mr. Shipton, ſecretary to the correſponding committee in Nova Scotia, a copy of the proceedings of that

that committee, at ſeveral meetings between April 11, and Auguſt 1, 1775, together with the ſtate of the ſchool at Halifax, from Midſummer 1774, to Midſummer 1775. And it appears that on June 30, the committee took into conſideration, and approved the following meaſure propoſed to them by the lieutenant governor:—That "For the ſervice of the eſtabliſhed church in that province, and the prevention of controverſies with the inhabitants of different perſuaſions; and for the purpoſe of quieting ſuch diſguſts and animoſities as had ariſen, and obviating ſuch as might ariſe from perſonal prejudices, and exceptions againſt miſſionaries, however worthy in other reſpects; ſuch an arrangement ſhould be made of the miſſionaries, as might be moſt agreeable to the miſſionaries themſelves and their reſpective congregations." In conſequence of this propoſal, it appears, that by order of the committee, immediate notice was given to the reſpective miſſionaries to officiate agreeably to this plan, which, the committee were perſuaded, was a prudent and judicious one, until the pleaſure of the Society ſhould be ſignified. From the minutes of a ſubſequent meeting of the correſponding committee on Auguſt 1, 1775, it appears that their ſecretary had by letters acquainted the miſſionaries with the reſolution of the committee, and that the intention of the committee had been fruſtrated

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by the non-compliance of the miſſionaries. The committee are therefore of opinion, "That their future conſultations will be of "no ſervice, unleſs means may be employed "for enabling them to give immediate effect "to their intentions. The moſt effectual "means for which purpoſe, the committee "conceive, can alone be acquired by the ve-"nerable Society, by obtaining from the ſe-"cretary of ſtate ſuch authority as may en-"able them to ſupport their committee againſt "any obſtructions of their endeavours for the "ſervice of the Society; that no opportunity "may hereafter be loſt of enlarging the uſe-"fulneſs of the miſſions, as diſpoſitions and "incidents may from time to time require, "ſubject to the pleaſure of the Society. This "conception of the committee is dutifully "ſubmitted to the venerable Society, with "an humble addreſs for ſuch other meaſures "as the Society may judge expedient, if the "committee's propoſal ſhould be liable to "any the leaſt exception".

The Society, deſirous of ſhewing due reſpect and attention to the lieutenant governor, and other members of the correſponding committee, have taken this propoſal under their ſerious conſideration; and, for the direction of their judgment, they had recourſe to the firſt inſtitution of that committee in the year 1769, when, upon an application for that

purpoſe from the late Jonathan Belcher, Eſq; it was reſolved, " that the lieutenant governor, the chief juſtice, and the ſecretary of the province, ſhould be a committee for the ſole purpoſe *of conſidering and reporting to the Society the ſtate and exigencies of the reſpective miſſions,*" and were unanimouſly of opinion, that an application for new powers, to be veſted in the correſponding committee, from the Society, under the authority of government, would be highly improper.

And, inaſmuch as the correſponding committee have declared, that without ſuch new powers, their future conſultations will be of no ſervice, the Society, after mature deliberation at a ſubſequent meeting, reſolved, that a letter ſhould be written to the correſponding committee, returning the Society's reſpectful thanks for their paſt ſervices, and acquainting them, that the Society will give them no farther trouble.

The Society have received one letter from their very worthy correſpondent the Rev. Dr. Caner, dated Halifax, May 10, 1776, and acquainting them that he himſelf, and ſeveral other clergymen, had been obliged to leave Boſton at a moment's warning, with the loſs of all their property; and that being diſabled by age and infirmities from exerciſing his function as a chaplain in the army or navy, he ſhould ſoon ſail for England, hoping that the

the compaſſion of the well-diſpoſed will preſerve him from periſhing thro' want of the neceſſaries of life. That truly venerable clergyman hath been in England for ſome months, is lately recovered from the ſmall-pox, and by accepting of the vacant miſſion at Briſtol, in Rhode Iſland, is again become the ſervant of the Society; from a viciſſitude of fortune peculiarly diſtreſsful to advanced life, re-aſſuming an employment after an interval of 30 years, which he firſt entered upon in 1727, and diſcharged near 20 years with great fidelity at Fairfield. The Society, truly ſenſible of his great worth, gave him the choice of any one of the vacant miſſions, that being the only teſtimony they had to give of their affectionate regard for THE FATHER of the American clergy.

Two letters have reached the Society from the Rev. Dr. Byles, now at Halifax with five motherleſs children, for a time, deprived of all the means of their ſupport. But in his ſecond letter, dated September 30, 1776, he writes that he hath been appointed chaplain to the garriſon; occaſionally aſſiſteth Dr. Breynton; and hath under his care two batallions of marines, the women, children, and invalids of more than 20 regiments, a large hoſpital, and a ſchool conſiſting of near 400 ſcholars, which he conſtantly viſits twice every week. He hath baptiſed 54, and buried

114; and as this is the only way, in which it is poſſible for him to be ſerviceable at preſent in America, he thinks he is, in ſome degree, fulfilling the benevolent intentions of the Society, and hopes for their approbation.

By a letter from Mr. Barwick, the Society's ſchoolmaſter at Annapolis Royal, dated June 12, 1775, it appears that he had at that time between 20 and 30 ſcholars, whom he attended from eight 'till noon, and from two to five in the afternoon.

A letter from the Rev. Mr. Delaroche, dated Auguſt 26, 1776, acquainteth the Society, that the ſpiritual ſtate of the ſettlement remains much the ſame as it was in the year 1775. He hath had above 110 communicants at the ſacrament, which he celebrates ſeven times in the year, in Engliſh at the three great feſtivals, twice in German, and twice in French. He hath baptiſed 28 children, married 5 couple, and buried 20 corpſes, 15 of which, and the greateſt part of them infants under one year, died of the ſmall-pox, with which diſtemper the ſettlement hath never before been viſited. He hath endeavoured to introduce inoculation; but altho' about 100 ſubjects were inoculated, all of whom recovered, and were not even confined to their bed, he hath not been able to overcome the general prejudice of the inhabitants. The books deſired by Mr. Delaroche, tho' readily granted

by

by the Society, have not yet been ſent, there being reaſon to apprehend, from ſome later accounts received of that worthy perſon's dangerous ſtate, that he would not be alive to receive them.

Two letters have been received from Mr. Ellis, dated Windſor, April 20, and September 14, 1776. The former of theſe contains an apology for having exchanged his miſſion with Mr. Bennett, without the permiſſion of the Society. In the latter he acquaints the Society, that on his arrival at Windſor he found religion at a very low ebb, owing in part, as he imagines, to the great irregularity in the times of divine ſervice. He hath corrected that defect, by a regular attendance, once in the month at Falmouth and Newport, and twice at Windſor, that being the principal townſhip. The proviſion for public worſhip is extremely bad in each of the three places, there being no church at Newport, or Falmouth, and that which is called ſuch at Windſor, being applied to various purpoſes, and occaſionally to very improper ones. He is endeavouring to get an old church at Falmouth repaired. It might be done for 30 pounds, but workmen are not to be procured, all being employed in the melancholy work of fortifying the country. And altho' Governor Legge hath made a preſent of very handſome church furniture to the church at Windſor,

ſor, it cannot be made uſe of, the place being unfit to receive it. The congregation at Newport is the moſt numerous. He hath married 8 couple, baptiſed 24, buried 7, and in the three townſhips hath 90 communicants.

New England.

Very few letters have been received from the Society's miſſionaries in New England, and thoſe few, that have found their way, contain little or no account of their miſſions.

It may not be unfit, however, to acknowledge the receipt of three from the truly reſpectable Mr. M'Gilchriſt, who in 1775 baptiſed 14 children, and had 12 communicants at Eaſter 1776. One from Mr. Baſſe, whoſe baptiſms were 34, and marriages 6. One from Mr. Serjeant, dated Newbury Port, March 29, 1776. One from their worthy miſſionary Mr. Winſlow, acquainting the Society with the death of a very reſpectable clergyman, the Rev. Mr. Thompſon, their late miſſionary at Scituate and Marſhfield. In compliance with whoſe laſt requeſt, and with the importunity of the people, who are in general deſerving and numerous, Mr. Winſlow attends thoſe two churches, as frequently as his other duties will permit. In the half year, ending at Chriſtmas 1775, he baptiſed 14 white infants, and 1 negro child.

The

The Society have alſo received one letter from Mr. John Graves, miſſionary at Providence, Rhode Iſland, dated November 19, 1776, who continueth to baptiſe, viſit the ſick, bury the dead, and attend his people at their houſes, altho' his two churches are ſhut up. Since September 1775, he hath baptiſed 22 infants and 3 adults, married 6 couple, and buried 21 corpſes. Mr. Taylor, the ſchoolmaſter, continueth to teach 11 children on the Society's account, inſtructing them in the church chatechiſm, and endeavouring to imprint on their tender minds a ſenſe of the amiableneſs and rewards of virtue, and the odiouſneſs and bitter fruit, ſooner or later, of vice in general; and enlarging on ſuch, as children are naturally moſt addicted to.

One letter hath alſo reached the Society from Mr. Matthew Graves, who hath been driven from New London into the woods, where he hath a large, but poor congregation, and alſo viſits the ſmall part of his flock remaining in New London, as often as the weather and ſafety will permit.

By the laſt and only letter, that hath been received from Mr. Tyler, dated October 9, 1775, it appears that in the preceding half year he had baptiſed 10 infants and 1 adult, and buried 5.

New

New York.

The Society take this opportunity of returning their particular thanks to the Rev. Mr. Inglis, for the account he hath given them of their miſſionaries, and of the church of England in general, in the province of New York and the adjacent colonies. His letter, dated October 31, 1776, aſſures the Society, that all their miſſionaries, without excepting one, in New Jerſey, New York, Connecticut, and ſo far as he can learn in the other New England colonies, have proved themſelves faithful, loyal ſubjects in theſe trying times; and have to the utmoſt of their power, oppoſed the ſpirit of diſaffection and rebellion, which hath involved that continent in the greateſt calamities. He adds, that all the other clergy of our church in the above colonies, tho' not in the Society's ſervice, have obſerved the ſame line of conduct; and altho' their joint endeavours could not prevent the rebellion, yet they checked it conſiderably for ſome time, and prevented many thouſands from plunging into it. Amidſt all the ſucceeding diſorder and confuſion, they went on ſteadily with their duty; in their ſermons confining themſelves to the doctrines of the goſpel, without touching on politics; uſing their influence to allay political heats, and cheriſh a ſpirit of loyalty among their people. This conduct, however harmleſs, gave great offence. They were every where

where threatened; often reviled with the moſt opprobrious language; ſometimes treated with brutal violence. Some have been carried priſoners by armed mobs into diſtant provinces, where they were detained in cloſe confinement for ſeveral weeks, and much inſulted, without any crime being even alledged againſt them. Some have been flung into jails by Committees, for frivolous ſuſpicions of plots, of which even their perſecutors afterwards acquitted them. Some, who were obliged to fly from their own province, have been taken priſoners, and ſent back; and are threatened to be tried for their lives, becauſe they fled from danger. Some have been pulled out of the reading deſk, becauſe they prayed for the king, and that before independency was declared. Others have been warned to appear at militia muſters with their arms; have been fined for not appearing, and threatened with impriſonment for not paying thoſe fines. Others have had their houſes plundered, and their deſks broken open, under pretence of their containing *treaſonable* papers.

He adds, that he could fill a volume with ſuch inſtances; and that the Society may rely on the facts he hath mentioned, as indubitable. The perſons concerned are all his acquaintances, and not very diſtant; nor did they draw this treatment on themſelves by any imprudence, but for adhering to their duty,

which gave offence to ſome furious demagogues, who raiſed mobs to perſecute them on that very account. Whatever reluctance or pain a benevolent heart may feel in recounting ſuch things, which are indeed a diſgrace to humanity and religion; yet they ought to be held up to view, the more effectually to expoſe the baneful nature of perſecution, make it deteſtable, and put mankind on their guard againſt it's firſt approaches. Were every inſtance of this kind faithfully collected, it is probable that the ſufferings of the American clergy might appear, in many reſpects, not inferior to thoſe of the ſame order in the great rebellion of the laſt century; and ſuch a work would be no bad ſupplement to *Walker's ſufferings of the clergy*.

In July laſt, the Congreſs thought proper to make an explicit declaration of independency, by which all connection with Great Britain was to be broken off, and the Americans releaſed from any alliance to our gracious Sovereign.

This declaration increaſed the embaraſſment of the clergy. To officiate publickly, and not pray for the king and royal family according to the liturgy, was againſt their duty and oath, as well as dictates of their conſcience; to uſe the prayers for the king and royal family, would have drawn inevitable deſtruction on them. The only courſe which they could purſue

purſue to avoid both evils, was to ſuſpend the public exerciſe of their function, and ſhut up their churches. This accordingly was done. And it is very remarkable, that altho' the clergy of the provinces abovementioned, did not, and indeed could not conſult each other on this intereſting occaſion; yet they all fell upon the ſame method of ſhutting up their churches. The venerable Mr. Beach of Newtown in Connecticut is alone to be excepted, who (if Mr. Inglis be rightly informed) officiated as uſual, after independency was declared; and upon being warned of his danger, ſaid with the firmneſs and ſpirit of a primitive confeſſor, "That he would do his duty, preach, and pray for the king, 'till the rebels cut out his tongue." All the churches in the province of New York alſo, except thoſe in the city of New York, in Long Iſland, and Staten Iſland, where his majeſty's arms have penetrated, are now ſhut up. This is alſo the caſe with every church in New Jerſey, and (as he hath been well informed) in every miſſion of Penſylvania, one or two excepted, where the prayers for the king and royal family are omitted. The churches in Philadelphia are open.

How matters are circumſtanced in the more Southerly Colonies, he cannot learn with any certainty; only that the provincial Convention of Virginia have taken upon them to publiſh

an edict, by which ſome collects for the king are to be wholly omitted, and others altered, the word "Commonwealth" being ſubſtituted for the king.

Upon General Howe's departure from Boſton to Halifax early in the laſt ſpring, the rebel army was drawn to the city of New York, which they fortified in the beſt manner they could, expecting it would be attacked. Moſt of the inhabitants, warned by theſe ſymptoms of the gathering ſtorm, removed into the country, and carried their valuable effects with them. Mr. Inglis himſelf removed his family, conſiſting of a wife and three ſmall children, 70 miles up Hudſon's river, where they ſtill remain, that part of the country being yet poſſeſſed by the rebels. Dr. Auchmuty, the rector, being much indiſpoſed during the ſpring and ſummer, retired with his family to Brunſwick in New Jerſey; and the care of the churches in his abſence, of courſe devolved upon Mr. Inglis, as the oldeſt aſſiſtant; a ſituation truly difficult and trying in ſuch times, eſpecially as the other aſſiſtants were young and unexperienced, tho' very loyal, and in other reſpects worthy young men.

About the middle of April, Mr. Waſhington came to town with a large reinforcement. Animated by his preſence, the Rebel Committees very much haraſſed the loyal inhabitants at New York and on Long Iſland. They were ſummoned

ſummoned before thoſe Committees, and upon refuſing to give up their arms, and take oaths that were tendered, they were impriſoned and ſent into baniſhment. An army was ſent to Long Iſland to diſarm the inhabitants, who were diſtinguiſhed for their loyalty; many had their property deſtroyed, and more were carried off priſoners. The members of the church of England were the *only* ſufferers on this occaſion. For tho' the members of the Dutch church are very numerous there, and many of them joined in oppoſing the rebellion, yet no notice was taken of them, nor the leaſt injury done to them. About this time, Mr. Bloomer adminiſtered the ſacrament at Newtown, where he had but four or five male communicants, the reſt being driven off, or carried away priſoners. At this preſent time there are many hundreds, from the city and province of New York, priſoners in New England; and among theſe the Mayor of New York, ſeveral judges and members of his Majeſty's Council, with other reſpectable inhabitants.

Soon after Waſhington's arrival, he attended the church; but on the Sunday morning, before divine ſervice began, one of the Rebel Generals called at the Rector's houſe (ſuppoſing him to be in town) and not finding him left word, that "he came to inform the Rector "that General Waſhington would be at "church,

" church, and would be glad if the violent " prayers for the king and royal family were " omitted." This meſſage was brought to Mr. Inglis, and he paid no regard to it. On ſeeing that General not long after, he remonſtrated againſt the unreaſonableneſs of his requeſt, which he muſt know the clergy could not comply with, and told him, " that it was in his power to ſhut up their churches, but by no means in his power to make the clergy depart from their duty."

On May 17th, (the day appointed by the Congreſs as a day of faſting, prayer, and humiliation, throughout the continent) at the unanimous requeſt of the members of the church, he conſented to preach; and on the preceding Sunday, gave notice that there would be a ſermon upon the enſuing Friday, without ſaying any thing of the occaſion, or the authority that appointed it. It was exceedingly difficult for a loyal clergyman, on ſuch an occaſion, to avoid danger on the one hand, or a departure from duty on the other. He endeavoured to avoid both, making peace and repentance his ſubject, and explicitly diſclaiming having any thing to do with politics.

Matters now became critical in the higheſt degree. The rebel army amounted to near 30,000. All their cannon and military ſtores were drawn to New York, and they boaſted that the place was impregnable. The mortifications

fications and alarms, which the clergy met with, were innumerable. He hath frequently heard himſelf called a Tory, and a traitor to his country, as he paſſed the ſtreets; and epithets were joined to each, which decency forbids him to ſet down. Violent threats were thrown out, in caſe the king were any longer prayed for. On a Sunday, when he was officiating, and had proceeded ſome length in the ſervice, a company of about 150 armed rebels marched into the church, with drums beating, and fifes playing, their guns loaded and bayonets fixed, as if going to battle. The congregation was thrown into the utmoſt terror, and ſeveral women fainted, expecting a maſſacre was intended. Mr. Inglis took no notice of them, and went on with ſervice, exerting his voice, which was in ſome meaſure drowned by the noiſe and tumult. The rebels ſtood in the aile for near 15 minutes, when being aſked into pews by the ſexton, they complied. Still however the people expected that, when the collects for the king and royal family were read, he would be fired at, as menaces to that purpoſe had been frequently flung out. The matter however paſſed over without any accident. He was afterwards aſſured, that ſomething hoſtile and violent was intended; but He that "ſtills the raging of the ſea, and madneſs of the people," overruled their purpoſe, whatever it was.

After

After he had, with the unanimous concurrence of ſuch of the veſtry as were in town, and others of the congregation, ſhut up the churches, the other aſſiſtants went to their reſpective friends in the country. But as Mr. Inglis's family were at ſuch a diſtance, and in ſuch a part of the country, that he could not viſit them with ſafety; he remained in the city to viſit the ſick, baptiſe the children, bury the dead, and afford what ſupport he could to the remains of the poor diſpirited flock; for ſeveral, eſpecially of the poorer ſort, had it not in their power to leave the city. Several of the rebel officers ſent to him for the keys of the churches, that their chaplains might preach in them. With theſe requiſitions he peremptorily refuſed to comply, and let them know, that if they would uſe the churches, they muſt break the gates and doors to get in. He accordingly took poſſeſſion of all the keys, leſt the ſextons might be tampered with; and when thoſe requiſitions were repeated with threats, his anſwer was, that he did what he knew to be his duty, and would adhere to it, be the conſequences what they would. Upon this they deſiſted, and did not occupy any of the churches.

He cannot reflect on his ſituation at that time without the warmeſt emotions of gratitude to divine providence for preſerving him. He was watched with a jealous, and ſuſpicious eye;

eye; was known and pointed as the author of ſeveral pieces againſt the proceedings of the Congreſs, and with difficulty ſtood his ground, 'till about the middle of Auguſt, when almoſt all who were ſuſpected of *diſaffection*, were taken up and ſent priſoners to New England. He therefore found it neceſſary to retire to Fluſhing on Long Iſland; but he had no ſooner reached that place, than the Committee met and entered into a debate about ſeizing him. This obliged him to ſhift his quarters, and keep as private as poſſible 'till the 27th of that month, when General Howe's defeat of the rebels on Long Iſland ſet him and many others at liberty.

On Sunday the 15th of September, General Howe with the King's troops landed on New York Iſland, four miles above the city; upon which the rebels abandoned it, and retired towards King's Bridge, which joins that Iſland to the Continent. Early on the 16th he returned to the city, which was deſerted and pillaged, and found his houſe plundered of every thing to the amount of near 200 l. currency, or upwards of 100 l. ſterling.

On Wedneſday he opened one of the churches, when all the inhabitants gladly attended, and joy was lighted up in every countenance on the reſtoration of public worſhip, for very few remained but ſuch as were members of the church. Each congratulated himſelf

ſelf and others on the proſpect of returning peace and ſecurity; when on the following Saturday ſeveral rebels, who had ſecreted themſelves for the diabolical purpoſe, ſet fire to the city in different places, between twelve and one o'clock in the morning. The fire raged with the utmoſt fury, and conſumed about 1000 houſes, or a fourth part of the whole city. It was owing, under providence, to the vigorous efforts of the officers of the army and navy, and of the ſoldiers and ſeamen, that the whole city was not deſtroyed. They had three churches, of which Trinity church was the oldeſt and largeſt. It was a venerable edifice, had an excellent organ, which coſt 850 l. ſterling, and was otherwiſe ornamented. This church, with the rector's houſe and the charity ſchool, large and expenſive buildings, were burned. St. Paul's church and King's college had ſhared the ſame fate, had he not been providentially on the ſpot, and ſent a number of people with water on the roofs of them. The Church Corporation hath ſuffered extremely, as was evidently intended. Beſides the buildings already mentioned, about 200 houſes, which ſtood on the church ground, were conſumed. The loſs cannot be eſtimated at leſs than 25000 l. ſterling. So that the clergy of that city will be the greateſt ſufferers by the preſent rebellion of any on the whole Continent.

Mr.

Mr. Inglis apologizes for his laying before the Society a detail, in which he himſelf was ſo much concerned; but no better method occurred to him of conveying to them ſome information of what he thought they were deſirous to know. He claims no merit in doing what he always conceived to be his duty, and with great modeſty ſays, that any of his brethren in his ſituation would have acted as he did, and many of them, probably, much better. He concludes with obſerving, that the church of England hath loſt none of it's members, as yet. None, whoſe departure from it can be deemed a loſs. On the contrary, it's own members are more firmly attached to it than ever; and even the ſober and more rational among the Diſſenters (for they are not all equally violent and frantic) look up with reverence and eſteem on the part which the church people have acted. He hath no doubt, but, with the bleſſing of Providence, His Majeſty's arms will be ſucceſsful, and finally cruſh this unnatural rebellion. In that caſe, if the ſteps are taken which reaſon, prudence, and common ſenſe dictate, the church will indubitably increaſe, and theſe confuſions will terminate in a large acceſſion to it's members. Then will be the time to make that proviſion for the American church which is neceſſary, and place it on at leaſt an equal footing with other denominations by granting it an epi-

ſcopate, and thereby allowing it a full toleration. If ſuch an opportunity be let ſlip, ſuch another will never offer again; if fifty years elapſe without an epiſcopate, there will be no occaſion for one afterwards; and to fix one then, will be as impracticable as it will be uſeleſs. And he may appeal, he thinks, to all judicious perſons, whether it is not as contrary to ſound policy, as it certainly is to reaſon and juſtice, that the King's loyal ſubjects in America, who are members of the national church, ſhould be denied a privilege, the want of which will diſcourage and diminiſh their members; and that merely to gratify the clamours of Diſſenters, who have now diſcovered ſuch enmity to the conſtitution; and who will ever clamour againſt any thing that will tend to benefit or increaſe the church in America. By a private letter ſince received from Mr. Inglis, it appears that Mr. Avery was murdered by the rebels in a moſt barbarous manner on the 3d of laſt November, for refuſing to pray for the Congreſs, his body having been ſhot through, his throat cut, and his body thrown into the public highway. Mr. Babcock is carried priſoner into New England, and others of the Connecticut clergy are in cloſe confinement.

The Society have been favoured with one letter from their faithful and much eſteemed correſpondent, the Rev. Dr. Auchmuty, dated New

New York, November 20, 1776, in which he acquaints them that upon his arrival at that once delightful but now unhappy city, he found every thing in great confuſion. Upon ſearching the rubbiſh of his late venerable church, and his large and elegant houſe, he could find only a very few trifles of little or no value, except the church plate and his own. Providence having preſerved him two chapels, he begins to have divine ſervice again regularly carried on, after a ſuſpenſion of near three months, and his people begin to flock in, ſo that they will ſoon be filled. The ſeveral churches in that and the neighbouring governments are converted to the worſt of purpoſes, and the Society's miſſionaries are either in a jail, or ſent away back into the country. His wife and daughters are ſtill in the hands of the rebels, and he knows not when he ſhall be able to obtain their freedom. The loſſes he hath himſelf ſuſtained by fire and cruel devaſtations amount already to 2500 l. ſterling; and to the loſs ſuſtained by his church, to the amount of 25000 l. ſterling, muſt be added alſo that of the quit rents, which the tenants, as they are burnt out, are unable to pay.

The Doctor adds, that as ſoon as public affairs are ſettled, ſuch meaſures will be adopted, as ſhall be recommended by their ſuperiors, for procuring ſome aſſiſtance from this

this part of the world, in order to rebuild the church, the ſchools, and parſonage houſe; and they flatter themſelves, their applications will be attended with ſucceſs.

The Rev. Mr. Cutting in his letter of January 9, 1776, acquaints the Society that Mr. Leffert continued but one quarter of a year at his ſchool, and that he hath no encouragement to attempt a ſupply of the vacancy. His church continueth in it's uſual ſtate. He hath baptiſed 33 children and 8 adults, and admitted 5 new communicants.

One letter from Mr. Avery dated 5th of June, 1776, containeth nothing material. Having loſt the uſe of his right hand, he was incapable of writing, and ſent no account of the ſtate of his pariſh. Mr. Wetmore hath diligently attended his ſchool, conſiſting in the courſe of the year of 71 ſcholars, whom he inſtructs to the ſatisfaction of their parents.

Two letters from Mr. Charlton, dated March 24, and Auguſt 25, 1776, give the Society the agreeable aſſurance of his continuing to perform his duty to a congregation that hath been in an increaſing ſtate, ſince the commencement of American troubles.

In the courſe of this year two letters have been received from the worthy Mr. Scabury. In the former, dated November 14, 1775, he writes that his two congregations, tho' leſs numer-

ous,

ous, were then pretty ſteady in their attendance, and that between Chriſtmas and Midſummer he had baptiſed 27 white and 4 black infants. The latter dated January 13, 1776, gives an account of his having been ſeized, and carried to Newhaven, where he was kept under a military guard from the 22d of November to the 23d of December. He returned to his family on the 2d of January, but found all his papers thrown into ſuch confuſion, as to be incapable of giving the uſual account of his miſſion.

In the former of two letters received from Mr. Hildreth, dated December 30, 1775, the Society learn that his ſchool at that time conſiſted of 86 poor children, in a ſtate of daily improvement; that in the preceding year 16 boys and 12 girls had been put out, and others immediately admitted in their room; and that the negro catechumens gave a conſtant attendance, and were many of them ſincere Chriſtians, and very faithful ſervants. But in his ſecond letter of October 6, 1776, he writes that from the beginning of the preceding July his ſcholars had gradually dwindled to a ſmall number; that himſelf and moſt of the friends of government had been obliged to leave New York, to avoid being ſent priſoners to New England, and upon his return, a few days after the King's troops had taken poſſeſſion of the city, he found it in flames. He was now collecting his poor ſcholars together; at the time of his writing, had 25 boys

boys and 10 girls; and, as the inhabitants were then daily coming in, he expected in a ſhort time to have his uſual number.

The only letter received from Mr. Beardſley, in the courſe of the year is dated October 26, 1775, and contains nothing more than that he hath baptiſed 1 adult and 22 infants, and that his miſſion is much in the ſame ſtate as in the preceding April. *N. B.* One letter from Mr. Townſend of September 29, 1775, gives the ſame account of his miſſion, in which he hath baptiſed 30 infants, buried 7, and 3 couple in the preceding half year. Mr. Bloomer hath baptiſed 24 infants, and hath 44 communicants. One letter hath been received alſo from Mr. Boſtwick; and one from Mr. Babcock, in whoſe miſſion there have been 9 burials, and 15 baptiſms in the courſe of the year.

N. B. But in a private letter of late date, he writes that after his eſcape from the rebels, he had traverſed woods and by-roads thro' a ſpace of 500 miles, and was at laſt got ſafe to New York.

New Jerſey.

The only letter received from New Jerſey, in this preſent year, comes from the worthy Mr. Browne of Newark, who writes that by the goodneſs of God, he hath been enabled to go thro' the duty in both parts of his pariſh, with ſome degree of chearfulneſs, altho', the preceding winter had been very unfavourable to him.

him. Since his laſt account, he had baptiſed 1 adult, and 7 white infants, 2 black adults, and 1 black infant, and admitted 3 perſons of good character to the holy communion.

The continuation of the Society's favour, he adds, will be a great conſolation to an aged ſervant in the gloomy period of his life.

In a private letter lately received from him, and dated New York, January 7, 1777, he writes that his church had been uſed by the Rebels as a hoſpital for their ſick the greateſt part of the ſummer preceding, who broke up and deſtroyed the ſeats, and erected a large ſtack of chimneys in the middle of it; and, that after undergoing a long courſe of injuries and vexations, he had been obliged to fly to New York with ſuch precipitation, on the approach of the Rebels to Newark after the King's troops had left it, that he was able only to take off with him his infirm wife, leaving the reſt of his family, together with his furniture and other effects as a prey to his enemies. Though no private letters have arrived that mention his farther ſufferings, yet there is reaſon to fear, from accounts publiſhed in ſome of the American papers, that Mr. Browne, encouraged by a proclamation of Mr. Waſhington, ventured to return home from New York, but that he was ſoon after ſeized, and cloſely impriſoned.

An account hath been received that Mr. Ogden hath been obliged to fly from his miſſion, and take ſhelter in New York.

Penſylvania.

Three letters only have been received from Penſylvania,—one from Mr. Craig, containing nothing material,—one from Mr. Currie, giving ſome account of the glebe land belonging to his miſſion,—and one from Mr. Graham, ſchoolmaſter at Lancaſter, giving a good account of the ſtate of his ſchool.

North Carolina.

Three letters have alſo reached the Society from North Carolina. Mr. Earl's, dated February 5, 1776, contains the following notitia:—Baptiſms, 29 white, 8 black infants, and three black adults; communicants at Edenton 35.

Mr. Reed acquaints the Society that he had lived in a very retired manner for two or three months after the Committee's ſuſpenſion of him; that in the mean while ſeveral intimations were given to him, that his attendance at church, as uſual, would not be diſagreeable, and that about the middle of November, 1775, Providence preſented an opportunity of decently cloſing the breach. From that time he hath continued to perform his duty, and flatters himſelf, he ſhall meet with no more interruption.

By

By a letter from Mr. Pettigrew, dated April 13, 1776, the Society are informed, that, ſince his entrance upon his miſſion he hath baptiſed 120 children, and 6 adults, and hath adminiſtered the ſacrament to 18 communicants; that he hath five chapels in his own pariſh, at which he performs duty; and that, as it abounds with Quakers, his hearers chooſe rather to aſſiſt him by a voluntary contribution among themſelves, than to extort any thing from them.

Georgia.

One letter from Georgia acquaints the Society, that in May laſt Mr. Seymour continued to perform divine ſervice.

Muſquito Shore.

Two letters have been received from Mr. Shaw late miſſionary on the Muſquito ſhore, acquainting them that he had been obliged to retire to the bay of Honduras for the recovery of his health, and had accepted of an invitation from the magiſtrates and principal gentlemen of the bay, to continue amongſt them.

By a letter from his ſucceſſor, Mr. Stanford, dated July 26, 1776, the Society learn that he reached his miſſion on the third of that month. In this letter, he gratefully thanks the Society for his appointment, and expreſſes great pleaſure in his preſent ſituation;

but in a ſecond letter, dated October 6, he writes that he is reduced to a very low ſtate by a violent fever of five weeks continuance; that the baptiſm of about 50 negros, and burial of 1 white man makes up the ſum total of his duty; and that on account of the ill ſtate of his health, as well as the apprehenſion of an inſurrection and maſſacre from the negros, (14 of whom have eloped from one eſtate, and expect to be joined by many more) he moſt earneſtly deſireth to be recalled.

The Society obſerve, with great concern, the unhappy effects of the heats at the Muſquito ſhore upon the health of their miſſionaries, and would gladly comply with Mr. Stanford's requeſt without delay, if it could be done with propriety. But, foraſmuch as the frequent change of the miſſionaries to that ſhore hath obſtructed their uſefulneſs, and brought great expence upon the Society, and as Mr. Stanford hath as yet reſided a very ſhort time only in the country, it hath been recommended to him to make a longer trial of the climate, before he ſollicits a diſcharge.

Bahama Iſlands.

Two letters have been received from Mr. Hunt, dated May 3, and 13, 1776; and one from Mr. Moſs, dated April 29, 1776. The former hath baptiſed 46 children and 9 adults, married 27 couple, and buried 29. Communicants

nicants 35. The notitia of the latter ſtands thus :—Baptiſms 67. Communicants 40.

Mr. Lewis hath 41 ſcholars, and giveth daily attendance from eight to twelve, and from two to five.

Africa.

Mr. Quaque hath baptiſed 2 Mulatto infants, and hath but 2 ſcholars.

☞ The Society, from their firſt inſtitution, taking into their ſerious conſideration the abſolute neceſſity there is, that thoſe Clergymen, who ſhall be ſent abroad, ſhould be duly qualified for the work to which they are appointed, deſire every one, who recommends any perſon to them for that purpoſe, to teſtify their knowlege, as to the following particulars:

1. The age of the perſon.
2. His condition of life, whether ſingle or married.
3. His temper.
4. His prudence.
5. His learning.
6. His ſober and pious converſation.
7. His zeal for the chriſtian religion, and diligence in his holy calling.
8. His affection to the preſent Government.
9. His conformity to the doctrine and diſcipline of the church of *England*.

And

And the Society do now requeſt, and earneſtly beſeech all perſons concerned, that they recommend no man out of favour or affection, or any other worldly conſideration, but with a ſincere regard to the honour of almighty GOD, and our bleſſed SAVIOUR; as they tender the intereſt of the Chriſtian religion, and the good of mens ſouls.

And the Society particularly deſire their friends in *America* to be ſo juſt to them, when any perſon appears there in the character of a Clergyman of the church of *England*, but by his behaviour diſgraces that character, to examine as far as may be into his *Letters of Orders*, his name and circumſtances, and to inſpect the public liſt of the names of the Miſſionaries of this Society, publiſhed annually with the abſtract of their proceedings; and the Society are fully perſuaded it will appear, that ſuch unworthy perſon came thither without their knowlege; but if it ſhould happen that any ſuch ſhould come thither from them, they intreat their friends in *America*, in the ſacred name of Chriſt, to inform them, and they will *put away from them that wicked perſon*.

The Receipts and Payments on the *General Account* of the Society for the Year paſt, ſtood thus at the Audit of the Society on the 27th Day of *January*, 1777.

RECEIPTS.

	l.	*s.*	*d*
By Balance due to the Society 29th *January*, 1776, -	738	16	0
By Benefactions and Legacies, and Entrance of Members in the Year 1776, - -	3133	8	0
By Subſcriptions of Members, -	541	2	6
By Rent from Tenants, and by Dividends in the Public Funds, - - -	839	6	9
Total	5252	13	3

PAYMENTS.

PAYMENTS.

	l.	*s.*	*d.*
To Salaries to Miſſionaries, Catechiſts, Schoolmaſters, and the Society's Officers, -	3136	17	0
To three Years Annuity to *Ann Rowland*, to the 5th of *January*, 1776, - -	59	18	0
To one Years Annuity to *Mary Roper*, to *Michaelmas*, 1776,	10	0	0
To Books, Gratuities to Miſſionaries, and other incidental Charges, - - -	275	17	2
To the Purchaſe of 1000 *l.* reduce Bank Annuities, and Commiſſion, - -	801	5	0
To Balance due to the Society, -	968	16	1
Total	5252	13	3

An Abſtract of the *London Account* relating to *Codrington College*, and their Plantations in *Barbadoes*, as balanced by the Auditors the 27th Day of *January*, 1777.

The Society to the Truſt Dr.

	l.	*s.*	*d.*
To Balance of the laſt Account, -	158	10	10
To Caſh advanced by Meſſrs. *Miller* and Co. - -	1500	0	0
To net produce of 29 Caſks of Sugar, imported from *Barbadoes*, - - - -	528	9	5
To Caſh advanced by the Treaſurer at 5 *per Cent.* -	750	0	0
Total	2937	0	3

The

The Society to the Truſt Cr.

	l.	*s.*	*d.*
By Bills drawn by the Attornies at *Barbadoes*, and paid in *London*, - - -	2041	17	6
By Invoice of Goods ſent to *Barbadoes*, - - -	324	14	11
By a Year's Salary to Mr. *Michael Maſhart* to the 29th of *June*, 1776, - - -	100	0	0
By Salaries to Officers in *London*, -	80	0	0
By petty Diſburſements, - -	6	17	4
By Balance on this Account, -	383	10	6
Total	2937	0	3

A LIST of the MEMBERS OF *The* SOCIETY *for the Propagation of the Goſpel in Foreign Parts.*

Thoſe marked thus * were choſen Members in the Year 1776.

A.

THE Right Reverend *Jonathan* Lord Biſhop of St. *Aſaph.*
Charles Ward Apthorp, of *New York*, Eſq;
Eaſt Apthorp, M. A.
Mr. *Enos Alling*, of *New Haven, Connecticut.*
Samuel Auchmuty, D. D. Rector of *Trinity Church* in the City of *New York.*
The Rev. *Henry Addiſon*, M. A. of *Maryland.*
Abraham Atkins, Eſq; *Clapham.*
Mariot Arbuthnot, Eſq; Lieutenant Governor of *Nova Scotia.*

THE

B.

THE Right Reverend *John* Lord Biſhop of *Bangor.*

The Right Reverend *Thomas* Lord Biſhop of *Briſtol.*

The Right Rev. *Charles* Lord Biſhop of *Bath* and *Wells.*

Sir *Francis Bernard,* Bart.

The Rev. *Thomas Barnard,* M. A. Rector of *Maple Durham, Oxfordſhire.*

Cutts Barton, D. D. Dean of *Briſtol.*

Edward Bearcroft, Eſq;

George Berkeley, L. L. D. Prebendary of *Canterbury.*

Edward Barnard, D. D. Provoſt of *Eton* College.

John Berney, D. D. Archdeacon of *Norwich.*

Ebenezer Blackwell, Eſq;

William Bowles, M. A. Fellow of *Wincheſter* College.

Philip Brown, B. D.

The Rev. Mr. *Bourdillon.*

Richard Bulkeley, Eſq; Secretary of the Province of *Nova Scotia.*

Joſeph Banks, Eſq; LL. B. and Chancellor of *York.*

John Benſon, D. D. Prebendary of *Canterbury.*

Walter Bagot, M. A.

William Bell, D. D. Prebendary of *Weſtminſter.*

William

William Buller, M. A. Prebendary of *Winchester.*
John Boſtock, D. D. Canon of *Windſor.*
The Rev. *Everard Buckworth*, LL. D.
Anthony Bacon, Eſq;
Jonathan Boucher, A. M. of *Maryland.*
William Backhouſe, D. D. Archdeacon of *Canterbury.*
John Butler, L. L. D. Archdeacon of *Surry.*
John Blagny, Eſq;
William Barford, D. D. Prebendary of *Canterbury.*

C.

THE moſt Reverend and Honorable *Frederic* Lord Archbiſhop of *Canterbury.*
The moſt Reverend *Michael* Lord Archbiſhop of *Caſhel.*
The Right Reverend *William* Lord Biſhop of *Chicheſter.*
The Right Reverend *Edmund* Lord Biſhop of *Carliſle.*
The Right Reverend *Beilby* Lord Biſhop of *Cheſter.*
John Chapman, D. D. Archdeacon of *Sudbury.*
Mr. *John Cobb.*
Charles Walter Congreve, M. A. Archdeacon of *Armagh.*
William Henry Chauncey, Eſq;
Myles Cooper, D. D. Preſident of *King's College* at *New York.*

Richard

Richard Cust, D. D. Canon of *Christ Church, Oxford.*
His Excellency Lord *William Campbell*, Governor of *South Carolina.*
The Honorable and Reverend *James Cornwallis*, LL. D. Dean of *Canterbury.*
John Claggett, A. M. of *Maryland.*
Thomas Chase, A. M. of *Maryland.*
Thomas Coker, A. M.
Joseph Cradock, of *Gumley, Leicestershire*, Esq;
The Rev. *Clayton Cracherode*, M. A.
Colonel *Daniel Claus.*
* The Rev. *Henry Reginald Courtenay*, L. L. D.

D.

THE Right Reverend *John* Lord Bishop of *Durham.*
The Honorable and Right Reverend *James* Lord Bishop of St. *David's.*
Christopher Dawson, Esq;
Samuel Dickens, D. D. Archdeacon of *Durham.*
George Dixon, D. D. Principal of *Edmund Hall* in *Oxford.*
The Rev. *William Digby*, D. D. Dean of *Worcester.*
The Rev. Mr. *Duché*, of *Philadelphia.*
John Douglas, D. D. Residentiary of St. *Paul's.*
The Rev. *Pierce Dod*, A. M.
The Reverend *Thomas Dampier*, D. D. Dean of *Durham.*

THE

E.

THE Right Reverend *Edmund* Lord Biſhop of *Ely*.
The Honorable and Right Reverend *Frederic* Lord Biſhop of *Exeter*.
Richard Eyre, D. D.
The Rev. *Owen Perrott Edwards*, M. A.
Edward Edwards, D. D. Fellow of *Jeſus College, Oxford*.
Charles Eyre, Eſq; of *Clapham, Surry*.

F.

JOHN Fountayne, D. D. Dean of *York*.
Thomas Edwards Freeman, Eſq;
Michael Francklin, Eſq.
Pulter Foreſter, D. D. Chancellor of *Lincoln*.
Robert Poole Finch, D. D.
William Franklin, Eſq; Governor of *New Jerſey*.
John Frere, of *Norfolk*, Eſq;
Mr. *William Fowle*.
* *Gilbert Franklyn*, Eſq.

G.

THE Right Reverend *William* Lord Biſhop of *Gloceſter*.
The Right Honorable the Lord *Groſvenor*.
John Gooch, D. D. Prebendary of *Ely*.
Thomas Greene, D. D. Dean of *Saliſbury*.
James Grant, Eſq;

Charles Gray, Eſq;
Benjamin Goodiſon, Eſq;
The Rev. *Samuel Glaſs*, D. D.
The Rev. *Peter Grand*, A. M.
The Rev. *Theophilus Goodfellow*, M. A.
* *Peter Gauſſen*, Eſq; Sub-Governor of *Bank*.

H.

THE Right Honorable and Right Reverend *James* Lord Biſhop of *Hereford*.
The Honorable and Reverend *John Harley*, M. A. Archdeacon of *Hereford*.
The Honorable *James Hamilton*, Eſq;
James Hallifax, D. D.
George Hayter, Eſq.
William Henry, D. D.
Richard Hotchkis, M. A.
William Hetherington, M. A.
John Hotham, M. A. Archdeacon of *Middleſex*.
The Right Honorable *Thomas Harley*, Eſq; Alderman of *London*.
Thomas Hollingbery, D. D. Archdeacon of *Chicheſter*.
Anthony Hamilton, D. D. Archdeacon of *Colcheſter*.
Philip Hughes, of *Maryland*.
Reginald Heber, M. A.
Reverend *George Horne*, D. D. Preſident of *Magdalen* College, *Oxford*.

GEORGE

I.

GEORGE *Johnſon*, Eſq;
Joſeph Jane, B. D.
The Rev. Mr. *Inglis*, of *New York*.
The Rev *John Jeffreys*, D. D. Canon of *Chriſt-church, Oxford*.
The Rev. *William Jeffs*, B. D.
Samuel Johnſon, Eſq; of *Pennſylvania*.
Sir *John Johnſon*, of *Johnſtown, New York*, Bart.
Colonel *Guy Johnſon*, His Majeſty's Superintendant of *Indian* Affairs in *America*.

K.

THE Right Honorable *Thomas* Earl of *Kinnoul*.
The Right Reverend *Robert* Lord Biſhop of *Killaloe*.
Anthony Keck, Eſq; Serjeant at Law.
Samuel Knight, M. A.
William Knox, Eſq;
Benjamin Kennicott, D. D. Canon of *Chriſt-church, Oxford*.
Joſhua Kyte, D. D.
Rev. *Richard Kaye*, L. L. D. Sub-Almoner to His Majeſty.
* Rev. Dr. *Samuel Kettilby*.

L.

THE Right Reverend *Robert* Lord Biſhop of *London.*

The Right Reverend *John* Lord Biſhop of *Lincoln.*

The Honorable and Right Reverend *Shute* Lord Biſhop of *Landaff.*

The Right Rev. *Richard* Lord Biſhop of *Litchfield* and *Coventry.*

Thomas Lloyd, D. D. Dean of *Bangor.*

John Lynch, L. L. D.

Edmund Lovell, M. A. Canon of *Wells.*

The Rev. *Michael Lort,* B. D.

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The Rev. Mr. *Chriſtopher Lonſdale.*

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The Rev. *John Law,* A. M. Archdeacon of *Rocheſter.*

Bennett Langton, Eſq; of *Langton, Lincolnſhire.*

Peter Livius, Eſq; Chief Juſtice of *New Hampſhire.*

The Rev. *Egerton Leigh,* Archdeacon of *Salop.*

M.

Margaret Profeſſor of Divinity, *Oxon, Thomas Randolph,* D. D.

Margaret Profeſſor of Divinity, *Cambridge, Zachary Brooke,* D. D.

John

John Frederick Miege, D. D. Proteſtant Eccleſiaſtical Counſellor to the Elector *Palatine*.
Jeremiah Milles, D. D. Dean of *Exeter*.
John Myonett, D. D.
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Charles Morton, M. D. and F. R. S.
Thomas Moriſon, M. A.
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The Rev. *Robert Markham*, D. D.
The Rev. *Robert Maſter*, D. D.
The Rev. *Spencer Madan*, D. D. Prebendary of *Peterborough*.
The Reverend Dr. *Thomas Marriott*, Prebendary of *Weſtminſter*.
The Rev. *Edmund Mapletoft*, M. A.

N.

THE Right Reverend *Philip* Lord Biſhop of *Norwich*.
His Grace the Duke of *Newcaſtle*.
Sir *Roger Newdigate*, Bart.
Hugh Neill, M. A. of *Maryland*.
The Reverend *Richard Nicoll*, D. D.

THE

O.

THE Right Reverend *John* Lord Biſhop of *Oxford.*
General *Oglethorpe.*
Newton Ogle, D. D. Dean of *Wincheſter.*

P.

THE Right Reverend *John* Lord Biſhop of *Peterborough.*
The Right Honorable Sir *Thomas Parker,* late Lord Chief Baron of the *Exchequer.*
Vincent Perronet, M. A.
The Reverend *James Perard,* M. A. Chaplain to the King of *Pruſſia.*
Charles Plumptre, D. D. Archdeacon of *Ely.*
John Pownall, Eſq;
The Hon. *Thomas Pownall,* Eſq;
Joſ. Parſons, M. A.
Charles Poyntz, D. D.
The Reverend *Richard Peters,* D. D. of *Philadelphia.*
Colonel *Frederick Philipſe,* of *Philipſburg* in the Province of *New York.*
William Parker, D. D.
The Rev. Mr. *Provoſt,* of *New York.*
Mr. *William Pitfield,* of *Exeter.*

NUTCOMBE

Q.

NUTCOMBE *Quicke*, LL. B. Chancellor of the Church of *Exeter*.

R.

THE Right Reverend *John* Lord Biſhop of *Rocheſter*.
The Right Hon. the Earl of *Radnor*.
Sir *Thomas Robinſon*, Bart.
* *Regius* Profeſſor of Divinity, *Oxford*, *Benjamin Wheeler*, D. D.
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Regius Profeſſor of Civil Law in the Univerſity of *Cambridge*, *Samuel Halifax*, LL. D.
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Robert Reade, A. M. of *Maryland*.

S.

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Alexander Steadman, Eſq;

George

George Stinton, D. D. Chancellor of the Church of *Lincoln*.
Mr. *William Stevens*.
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Henry Southby, Eſq.
John Shapleigh, Eſq; of *New Court*, *Devon*.
Richard Shepherd, B. D. Rector of *Belchford*, *Lincolnſhire*.

T.

THOMAS Tanner, D. D. Prebendary of *Canterbury*.
Hugh Thomas, D. D. Dean of *Ely*.
John Thornton, Eſq;
Sir *John Torriano*, Knt.
Thomas Townſon, B. D.
Joſiah Tucker, D. D. Dean of *Gloceſter*.
Charles Tarrant, D. D. Dean of *Peterborough*.
John Townſon, Eſq;
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Edward Tew, M. A.
The Rev. Mr. *Tavan*.
The Rev. *Thomas Thurlow*, D. D. Maſter of the *Temple*, and Dean of *Rocheſter*.

HENRY

V.

HENRY Vane, D. D. Prebendary of *Durham.*

William Vyſe, LL. D. Canon Reſidentiary of *Litchfield.*

W.

THE Right Reverend *John* Lord Biſhop of *Wincheſter.*

The Honorable and Right Reverend *Brownlow*, Lord Biſhop of *Worceſter.*

The Right Reverend *Richard* Lord Biſhop of *Waterford.*

Henry Waterland, LL. D. Prebendary of *Briſtol.*

Chriſtopher Wilſon, D. D. Canon Reſidentiary of St. *Paul*'s.

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Edward Wilſon, M. A.

Thomas Croome Wickes, D. D.

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The Honorable *John Wentworth*, Eſq; Governor of *New Hampſhire* in *New England.*

The Rev. *Thomas Wray*, D. D. Vicar of *Rochdale*, *Lancaſhire*.
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The Rev. *Thomas Winſtanley*, A. M.
Edward Wynne, Eſq; of the *Middle Temple*.
Henry White, Eſq; of *New-York*.
The Rev. *James Waller*, D. D. Archdeacon of *Eſſex*.
The Rev. Mr. *Walter*, of *Boſton*.
Joſeph Walls, Eſq; of *Boothby*, *Lincolnſhire*.
* Mr. *Thomas Wilſon*, of *Scraptoft*, *Lincolnſhire*.

Y.

THE moſt Reverend *William* Lord Archbiſhop of *York*, Lord Almoner.
The Rev. Dr. *Thomas Patrick Young*, Prebendary of *Weſtminſter*.

LADIES Annual Subſcribers.

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Mrs. *Gordon.*
The Honorable Mrs. *George Talbot.*
Mrs. *Elizabeth Torriano,* of *Kenſington.*
Mrs. *Margaret Floyer,* of *Dorcheſter.*
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Dowager Lady *Iſham.*
Lady *Shadwell.*
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Mrs. *Eleanor Frere.*
Mrs. *Mathew,* of *Weſtham.*

A LIST of the

BISHOPS, DEANS, &c.

Who have PREACHED before

The SOCIETY *for the Propagation of the Goſpel in Foreign Parts.*

Anno.

1701 THE Reverend Dr. *Willis*, Dean of *Lincoln.*

1702 The Lord Biſhop of *Worceſter*, Dr. *Lloyd*, not printed.

1703 The Lord Biſhop of *Sarum*, Dr. *Burnet.*

1704 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Hough.*

1705 The Lord Biſhop of *Chicheſter*, Dr. *Williams.*

1706 The Lord Biſhop of St *Aſaph*, Dr. *Beveridge.*

1707 The Reverend Dr. *Stanley*, Dean of St. *Aſaph.*

1708 The Lord Biſhop of *Cheſter*, Sir *William Dawes.*

1709 The Lord Biſhop of *Norwich*, Dr. *Trimnel.*

1710 The Lord Biſhop of St. *Aſaph*, Dr. *Fleetwood.*

1711 The Reverend Dr. *Kennet*, Dean of *Peterborough.*

1712 The Lord Biſhop of *Ely*, Dr. *Moore.*

1713 The Reverend Dr. *Stanhope*, Dean of *Canterbury.*

1714 The Lord Biſhop of *Clogher*, Dr. *Aſh.*

1715 The Reverend Dr. *Sherlock*, Dean of *Chicheſter.*

1716 The Reverend Mr. *Hayley*, Canon Reſidentiary of *Chicheſter.*

1717 The Lord Biſhop of *Hereford*, Dr. *Biſſe.*

1718 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Chandler.*

1719 The Lord Biſhop of *Carliſle*, Dr. *Bradford.*

1720 The Reverend Dr. *Waddington.*

1721 The Lord Biſhop of *Briſtol*, Dr. *Bolter.*

1722 The Reverend Dr. *Waugh*, Dean of *Gloceſter.*

1723 The Lord Biſhop of *Ely*, Dr. *Greene.*

1724 The Lord Biſhop of St. *Aſaph*, Dr. *Wynn.*

1725 The Lord Biſhop of *Gloceſter*, Dr. *Wilcocks.*

1726 The Lord Biſhop of *Norwich*, Dr. *Leng.*

1727 The Lord Biſhop of *Lincoln*, Dr. *Reynolds.*

1728 The Lord Biſhop of *Hereford*, Dr. *Egerton.*

1729

1729 The Reverend Dr. *Pearce.*
1730 The Reverend Dr. *Denne*, Archdeacon of *Rocheſter.*
1731 The Reverend Dr. *Berkeley*, Dean of *Londonderry.*
1732 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Smallbrooke.*
1733 The Reverend Dr. *Maddox*, Dean of *Wells.*
1734 The Lord Biſhop of *Chicheſter*, Dr. *Hare.*
1735 The Reverend Dr. *Lynch*, Dean of *Canterbury.*
1736 The Lord Biſhop of St. *David*'s, Dr. *Clagget.*
1737 The Lord Biſhop of *Bangor*, Dr. *Herring.*
1738 The Lord Biſhop of *Briſtol*, Dr. *Butler.*
1739 The Lord Biſhop of *Gloceſter*, Dr. *Benſon.*
1740 The Lord Biſhop of *Oxford*, Dr. *Secker.*
1741 The Reverend Dr. *Stebbing*, Chancellor of *Sarum.*
1742 The Lord Biſhop of *Chicheſter*, Dr. *Mawſon.*
1743 The Lord Biſhop of *Landaff*, Dr. *Gilbert.*
1744 The Reverend Dr. *Bearcroft*, Secretary of the Society.
1745 The Lord Biſhop of *Bangor*, Dr. *Hutton.*
1746 The Lord Biſhop of *Lincoln*, Dr. *Thomas.*
1747 The Lord Biſhop of St. *Aſaph*, Dr. *Liſle.*
1748 The Reverend Dr. *George*, Dean of *Lincoln.*

1749 The Lord Biſhop of St. *David*'s, Dr. *Trevor.*
1750 The Lord Biſhop of *Peterborough*, Dr. *Thomas.*
1751 The Lord Biſhop of *Carliſle*, Dr. *Oſbaldiſton.*
1753 The Lord Biſhop of *Landaff*, Dr. *Creſſet.*
1754 The Lord Biſhop of St. *Aſaph*, Dr. *Drummond.*
1755 The Lord Biſhop of *Norwich*, Dr. *Hayter.*
1756 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Cornwallis.*
1757 The Lord Biſhop of *Cheſter*, Dr. *Keene.*
1758 The Lord Biſhop of *Gloceſter*, Dr. *Johnſon.*
1759 The Lord Biſhop of St. *David*'s, Dr. *Ellis.*
1760 The Lord Biſhop of *Chicheſter*, Dr. *Aſhburnham.*
1761 The Lord Biſhop of *Landaff*, Dr. *Newcome.*
1762 The Lord Biſhop of *Oxford*, Dr. *Hume.*
1763 The Lord Biſhop of *Bangor*, Dr. *Egerton.*
1764 The Lord Biſhop of *Peterborough*, Dr. *Terrick.*
1765 The Lord Biſhop of *Norwich*, Dr. *Yonge.*
1766 The Lord Biſhop of *Gloceſter*, Dr. *Warburton.*
1767 The Lord Biſhop of *Landaff*, Dr. *Ewer.*
1768 The Lord Biſhop of *Lincoln*, Dr. *Green.*
1769 The Lord Biſhop of *Briſtol*, Dr. *Newton.*

1770

1770 The Lord Biſhop of *Exeter*, Dr. *Keppel.*
1771 The Lord Biſhop of *Oxford*, Dr. *Lowth.*
1772 The Lord Biſhop of *St. David's*, Dr. *Moſs.*
1773 The Lord Biſhop of *St. Aſaph*, Dr. *Shipley.*
1774 The Lord Biſhop of *Carliſle*, Dr. *Law.*
1775 The Lord Biſhop of *Landaff*, Dr. *Barrington.*
1776 The Lord Biſhop of *Peterborough*, Dr. *Hinchliffe.*
1777 His Grace, the Lord Archbiſhop of *York*, Dr. *Markham.*

The

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to* the Incorporated SOCIETY, for the Propagation of the Goſpel in Foreign Parts, *the ſum of* *to be raiſed and paid by and out of all my ready money, plate, goods, and perſonal effects, which by law I may or can charge with the payment of the ſame* (and not out of any part of my lands, tenements, or hereditaments) *and to be applied towards carrying on the charitable purpoſes for which the ſaid Society was incorporated.*

N. B. The variation in this form of a LEGACY, from that formerly printed, is made neceſſary, on account of ſome unhappy miſtakes in wills, by which ſeveral conſiderable legacies have been loſt to the Society, and the good intentions of the teſtators have been intirely defeated, becauſe the ſums bequeathed to the Society have been ordered to be raiſed, or paid out of lands, or real eſtates, which is not now permitted by law.

Direct to the Reverend Dr. *Hind*, Rector of St. *Ann's, Weſtminſter*, their SECRETARY.

And to Mr. *John Bacon*, at the *Firſt Fruits* Office, in the *Middle Temple*, their TREASURER.